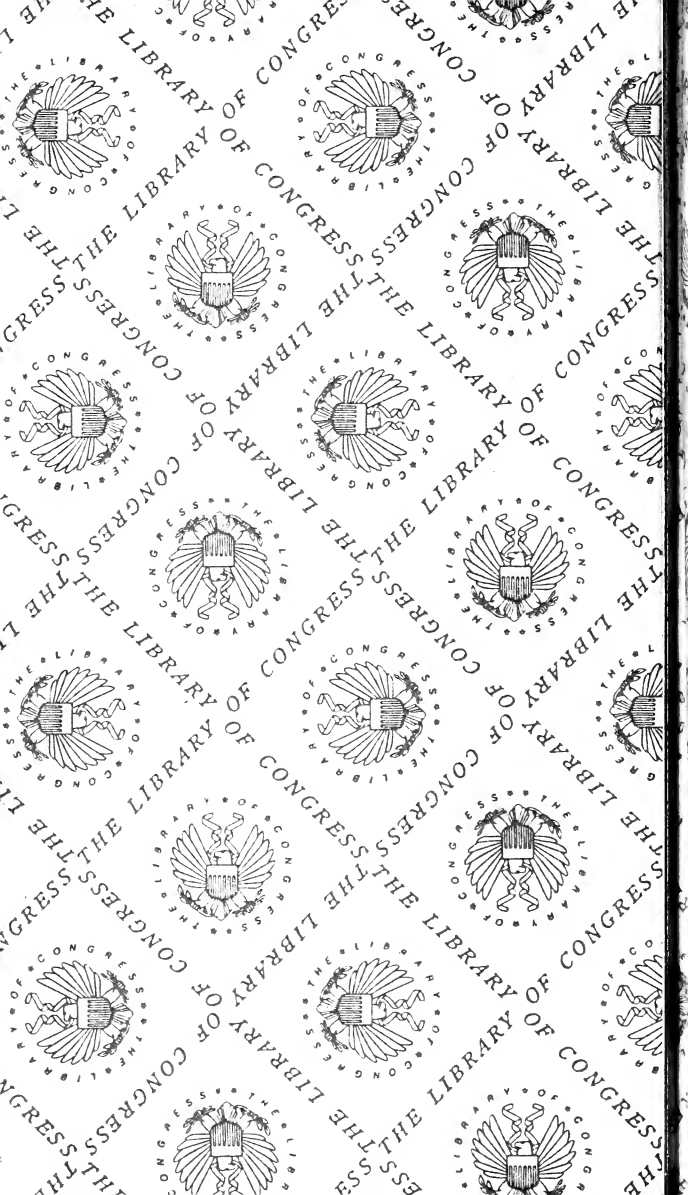
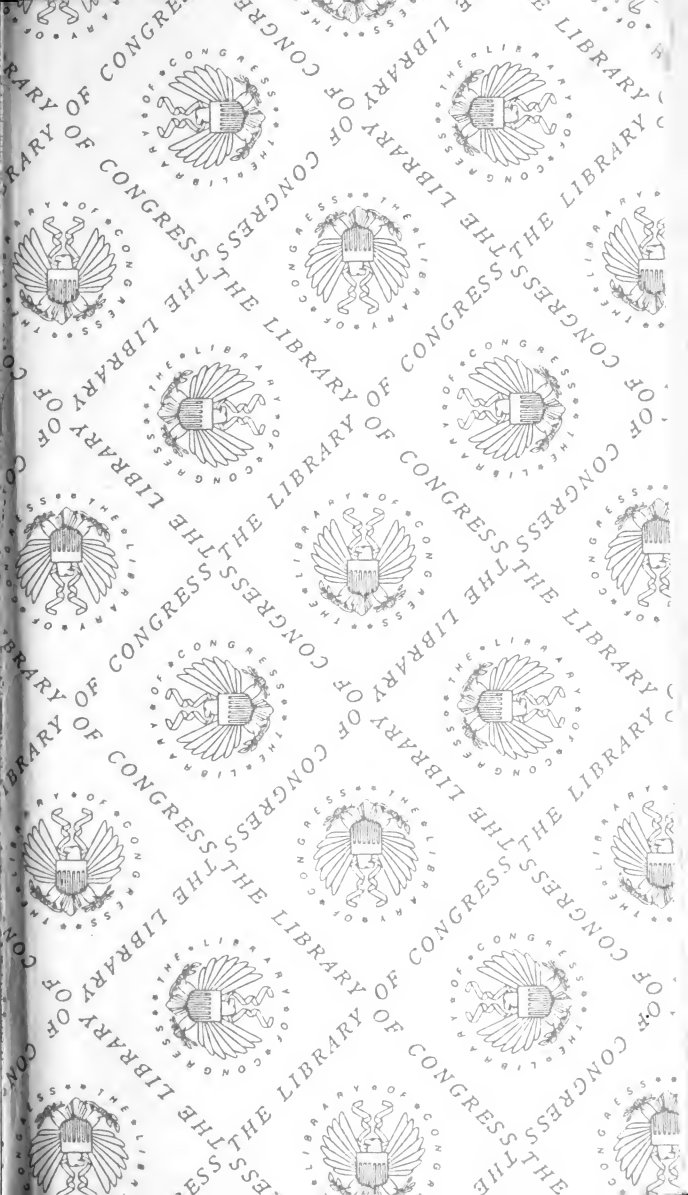


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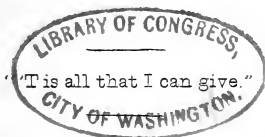






AN  
H U M B L E  
TRIBUTE TO MY COUNTRY:  
OR  
PRACTICAL ESSAYS,

POLITICAL, LEGAL, MORAL, AND MISCELLANEOUS, INCLUDING A  
BRIEF ACCOUNT OF THE LIFE, SUFFERINGS, AND MEMO-  
RABLE VISIT OF GENERAL LAFAYETTE.



✓  
BY SAMUEL ELLIOT.  
"

B O S T O N :  
PUBLISHED BY OTIS, BROADERS AND COMPANY.  
1842.

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DISTRICT OF VERMONT, TO WIT:

BE IT REMEMBERED, That, on the eleventh day of January, A. D. 1842, SAMUEL ELLIOT, of the said District, hath deposited in this office the title of a book, the title of which is in the words following, to wit:

"An Humble Tribute to my Country; or, Practical Essays, Political, Legal, Moral, and Miscellaneous, including a Brief Account of the Life, Sufferings, and Memorable Visit of General Lafayette. 'Tis all that I can give.' By Samuel Elliot."

The right whereof he claims as author, in conformity with an Act of Congress, entitled, "An Act to amend the several acts respecting copyrights."

JESSE GOVE, *Clerk of the District.*

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DISTRICT CLERK'S OFFICE, }  
*Vermont District, to wit:* }

I, JESSE GOVE, Clerk of the District Court of the United States, in and for the Vermont District, do hereby certify that the preceding is a true copy of a record of the said District Court, as above written:

In testimony whereof I have hereunto affixed the seal of said Court, and subscribed my name at Rutland in said District, this eleventh day of January, in the year of our Lord one thousand eight hundred and forty-two, and of the Independence of the United States the sixty-sixth.

JESSE GOVE, *Clerk.*

{ Printed by S. N. DICKINSON, }  
{ 52 Washington-st. Boston. }

## P R E F A C E .

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BORN and cherished in a land of civil and religious light and liberty, and feeling grateful for such a distinguished privilege, and anxiously solicitous for the preservation of those rights and blessings so richly bestowed upon us, the Author, for the sake of his children, his country and the world, has occasionally noted down, and now offers to the public some practical, and, he trusts, useful hints and instructions upon the duties and practices of men in the various relations of life. This work, in this respect, differs from the exciting and fashionable productions of fiction and fancy, by which intellectual amusement is often consulted at the expense of general utility and solid improvement.

The reader of this little volume will find much political, legal, moral, and general information to reward his patient attention. And although it is designed to aid the cause of sound moral, religious and political improvement, yet nothing will be found of a bigoted, narrow, sectarian, or uncharitable cast, even on the agitating topics of *slavery, temperance, religious controversy*, or on the subject of amusements, and the regulation of the temper and habits of the young, and even fashionable circles. For the author has participated in the scenes of youth and the gay world, as well as those connected with practical duty and experience in the trying periods and circumstances of life.

The only topics in the least calculated to wound the feelings of any correct minds, are the remarks upon *election* and *baptism*. But the reader should bear in mind, that the author's view of the one represents our Creator as *always acting* and superintending, not, as heretofore, *having done* all things. And of the other, gives in candor much to his opponents, and simply disapproves of their exclusive theory.

It may be objected, that too many subjects have been touched upon, and even some disputed and difficult points in religion. But the reader will find no intricacy, confusion, or virulence here. He will be led directly to the point, and not be wearied with speculation and elaborate disquisition. The disbelievers in the sovereignty of God and the holy religion of his Son, will be told at once—and kindly, too—of their error. The Catholics (so called) will be shown, in plain and laconic style, that their mother church is wrong and must mend her ways;—and so with the Perfectionists and Mormonites. To all these, the author at once discloses their errors without any tedious apology, or the least indulgence in acrimony or ill manners.

Preserved, as he has been for more than half a century, under a variety of vicissitudes, he has had the advantage of much personal observation to aid his undertaking. Through early, middle and advanced life; through the recklessness and poverty of the one, and the complicated domestic cares, trials and afflictions, as well as public responsibilities of

the other periods of life, he has endeavored to keep a tender conscience towards God and man ; but like other sojourners in this vale of temptation and sin, he has nothing to boast of, but much to regret. And now, before he goes hence to be here no more, he affectionately leaves this little Volume, in hope that it may prove useful and acceptable to his friends and countrymen, upon whom, and also upon this work, he implores the guidance and blessing of Heaven.

BRATTLEBORO', VERMONT, }  
*January 1st, A. D. 1842.* }



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## CHAPTER I.

Politics—Our Government—Constitution—Laws—Exhibiting some useful Views, and Reflections upon each; and a full View of our National Constitution, with Explanations and Comments, Historical, Political, Legal, and Admonitory.

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“IF GOD PROSPER US, WE SHALL HERE BEGIN A WORK THAT SHALL LAST FOR AGES:—WE SHALL PLANT HERE A NEW SOCIETY, IN THE PRINCIPLES OF THE FULLEST LIBERTY, AND THE PUREST RELIGION.”—*Webster on the settlement of New England.*

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IN our country, these are truly interesting and absorbing topics of conversation and discussion. Perhaps the citizens of the United States feel a deeper interest in, and more generally examine and canvass the political affairs of their country, than those of any other people,—settled as this land was, by the stern advocates of liberty, who here sought a retreat from the shackles and persecutions of Europe, and were nurtured in the love and doctrines of freedom and enterprise. Having early established their national independence, and based their civil and religious rights and privileges upon the best possible foundation; nothing seems more to engross their feelings and ambition, their untiring efforts and watchfulness, than the full and permanent preservation of these precious rights and immunities, to themselves and posterity.

Hence, upon this great subject they are ex-

tremely sensitive, and even jealous. Every sentiment and measure advanced, supposed to affect in any way the great and vital charter of their liberties, is met and scanned with severe scrutiny. And it required all the influence of Washington and his illustrious associates, to bring about the adoption of our present admirable national constitution and government, lest the abandonment of the old loose confederacy, and the substitution of one clothed with more competent power, might endanger their dear-bought liberties.

But through that precious influence, and the joint efforts of some of the ablest and most enlightened patriots and statesmen that ever honored this or any other country, that necessary and important measure was effected in 1789: and George Washington, the most distinguished personage of the age, was placed in the presidential chair, amidst the spontaneous acclamations of our countrymen. Under his prudent and wise administration the machinery of our new government was put in operation, and the novel and splendid process of a well-balanced republican system of government went into successful operation.

This system of government, an improvement upon all antecedent ones, has hitherto triumphed over all the sanguine predictions against it. For though "the sea of liberty is tempestuous," yet it speaks better things than "the dead calm of despotism."

We have encountered occasional gales and

breakers in our course; and the storms and tornadoes which have overturned nations and other governments, have agitated and assailed ours; and the insurrectionary movements which spring up from the restless and evil passions of men, have visited some sections of this happy republic. But our national ship has, in the main, behaved well, and through the blessing of Heaven, out-riden every tempest, and continues to sail with high promise along the broad ocean of "successful experiment."

Ours is a government of law, and definitely marked regulations. All are alike amenable to these laws, from the highest to the lowest, and alike enjoy their protection. Here, none are elevated above their reach and penalties, and none depressed below them; unless it may be the colored class, yet held in servitude through the unwise and ever-to-be-lamented usages of former years, and the laws and institutions of the states where they principally reside.

Since this admirable system of government has been in operation, the advocates of rational liberty have had abundant cause to rejoice in the consummation of their hopes; and the several states have looked upon it as their sheet anchor and political ark of safety; and have prospered under its benign and salutary influence and protection. In its wise, comprehensive and guardian provisions, they love to associate the name, character and untiring patriotism of their political father; and to

compare its well-arranged lineaments and happy results, with the other governments of the world, with complacency and honest pride.

Many of the principles and provisions embodied in this constitution were derived from the English *Magna Charta* and Government. Descended principally from Great Britain, and enjoying a constant intercourse with that enlightened and enterprising people, among whom a love of liberty and science had long prevailed, it was natural for this people to look to their institutions and experience for aid, in adopting a measure involving such vital importance to themselves and posterity: while at the same time a clear view of the evils and dangers emanating from other features and defects apparent in their system, and in the governments of other nations, should lead the great founders of our constitution to interpose ample and permanent provisions and safe-guards against such evils.

Our *President* selected and elected by special electors, chosen by the freemen of all the States, in proportion to their population, once in four years, is considered a more safe and appropriate head of the nation, than a monarch or ruler cast upon us by blind descent. In one case, an enlightened and deeply interested community can exercise a prudent discretion and choice — in the other, the eligible offspring or connection of the sovereign, however wise or unwise, is raised to the throne, *ex natu*. In the one case, a sense of gratitude and respon-

sibility will bear with great and salutary influence upon the mind of the exalted ruler ; while in the other, there is evidently much less motive and occasion for such feelings. In the one case, should the electors and people be deceived, or imposed upon, the next election can peacefully and promptly remedy the evil ; in the other, violence and revolution can alone effect it.

Our constitution secures to the country a man of experience, (thirty-five years of age at least,) and also of acquaintance with our country and its institutions, by a residence of at least fourteen years. It makes him the head of the republic, and its army and navy. It lodges in his hands suitable checks upon the legislature, by way of *non-approval* and a qualified *veto* upon their acts ; but limits those checks, so that the deliberate and decided voice of the representatives of the people may ultimately prevail. The executive power, in appointments to office, so convenient and proper, is also regulated and restrained in the agency and power of the senate, of approval or rejection. And the liability of this great officer to impeachment and removal, before the senate, for abuse of power, must always manifest the sovereignty of impartial law, and serve as a powerful bulwark against executive mal-conduct and tyranny.

In our national *Senate*, the several States are equally and happily represented, and that as *States*, without regard to size, wealth, or population. This was designed to secure the in-

fluence and independence of the State sovereignties, and to prevent the overwhelming influence of the opulent and powerful ones. It serves also as a most salutary check upon the more popular and numerous branch of Congress, the direct representatives of the people, in case of precipitous sectional or party legislation, as *all* laws must have its concurrence.

The Constitution has secured to this branch of Congress, the benefit of experience and matured age, (thirty years being the minimum age of a Senator,) and the advantage and dignity of a convenient, select number, only two being allowed for each State. And in this less numerous and cumbersome body of experienced statesmen, is wisely lodged, in concert with the President, the power of making all important appointments to office, and the ratification of treaties with foreign powers. And to this dignified branch is intrusted the business of trying impeachments, both of the President and members of Congress. But here again is exhibited the watchfulness and jealousy of the people against persecution and tyranny; for this power of impeachment extends only to removal from office, and disqualification to hold and enjoy any office of honor, trust or profit, under the United States.

As well here, as in Great Britain, and in some other countries, the representative or popular branch, is by far the most numerous.

The *House of Representatives* is a popular and sectional, not a state representation, emā-



nating directly from the people, at the short period of two years. Originally, one representative was allowed to about thirty thousand citizens: but to provide against too unwieldly a representation, provision is made for graduating and limiting the number within certain definite bounds; and at present, a representative is allowed to every forty-seven thousand, or thereabouts.

Less regard is had to the age and experience of these direct agents or representatives of the people. They must however be twenty-five years of age, and must be inhabitants of the States in which they are chosen. They, and also direct taxes, shall be apportioned among the States according to their respective numbers; and to the number of free persons, three-fifths of bondmen and Indians are to be reckoned in this apportionment; and to regulate this, an actual enumeration or census is to be taken every ten years.

All bills for raising revenue, shall originate in the House of Representatives, but the concurrence of the Senate is necessary in case of all laws.

Congress, thus constituted, have power to lay and collect taxes, duties, imposts and excises; to pay the debts, and provide for the common defence and general welfare of the United States. To borrow money, to regulate commerce with foreign nations, and among the different States. To establish a rule of naturalization, and laws in relation to bankruptcy.

To coin money and regulate its value, and that of foreign coin—to fix a standard of weights and measures—to provide for the punishment for counterfeiting the coin and securities of the United States. To establish post offices and post roads. To promote the progress of science and useful arts, by securing to authors and inventors the right to their works. To constitute courts inferior to the Supreme Court. To define and punish piracies, and offences against the laws of nations. To declare war, and regulate marque, reprisal, and captures. To raise and support armies, and provide and maintain a navy, and establish rules for the regulation and government of each.

The *negations* and *prohibitory* provisions of the Constitution, are equally explicit. It provides for the great and popular writ of right, *habeas corpus*, which is not to be suspended except in the extreme cases of rebellion and invasion, when the public safety may require its temporary suspension; and declares, that no *bill of attainder* or *ex post facto* law shall be passed. That no capitation or direct tax shall be laid, unless in proportion to the census or enumeration. That no tax or duty shall be laid on articles exported from any State, and no preference be given to the ports of any State. That no money shall be drawn from the Treasury, but as express law shall direct. And statements of the receipts and expenditures are to be published from time to time.

That no title of nobility shall be granted, and all officers of the United States are prohibited from accepting any presents, emoluments, office, or title from any foreign king, prince or foreign state, without the consent of Congress.

The Constitution prohibits the *States* from entering into any treaty, alliance, or confederation:—from granting letters of marque and reprisal—coining money—emitting bills of credit—making any thing but specie a tender—passing any *bill of attainder*, or *ex post facto* law—or law impairing the obligation of contracts—or granting any title of nobility.

It also prohibits the States from laying any imposts or duties, except what may be absolutely necessary for executing their inspection laws; and the nett produce of *such* shall be for the use of the United States:—and Congress is to have the control of such special regulations in the States.

No State is to lay any duty of tonage, keep troops or ships of war in time of peace; or enter into any agreement or compact with another State, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay.

The mode of *electing* the *president* and *vice president*, is clearly pointed out in the original constitution, and an amendatory article, adopted by the States. They are elected for a term of

four years, but are eligible for farther election.\* To the president is intrusted the important power of granting reprieves and pardons for offences against the United States, except in cases of impeachment. Also by and with the advice and consent of the Senate, to make treaties, (two thirds of the Senators present concurring)—and to nominate, and with the like advice and consent, to appoint ambassadors and other public ministers and consuls—judges of the Supreme Court, and all other officers of the United States, whose appointments are not otherwise provided for, and established by law. And he is required from time to time, to give to Congress information of the State of the Union; and recommend to their consideration, such measures as he shall judge necessary and expedient. He is empowered, on extraordinary occasions, to convene both houses or either. He is to receive ambassadors and other public ministers—see the laws faithfully executed, and commission the United States officers.

The *Judicial Power* of the United States shall be vested in one Supreme Court, and adequate inferior courts to be established by Congress. The judges are to hold their offices during good behavior; and to have cognizance of all cases arising under the constitution—the

\* And in case of the death, resignation or removal of the President, or of his inability to discharge the powers and duties of the said office, the same shall devolve on the vice president; and Congress may by law provide for the case of removal, death, resignation or inability, both of the president and vice president, declaring what officer shall then act as president; and such officer shall act accordingly, until the disability be removed, or a president shall be elected.

laws of the United States, and treaties—also of those affecting ambassadors, and other public ministers and consuls—also of admiralty and maritime cases ; and those to which the United States shall be a party—and controversies between two or more states.

The right of *trial by Jury* is secured ; and trials are to be held in the states where the crimes shall have been committed.

The Constitution guards against the dangers and evils of mere constructive treason, by a full and definite description of that crime, viz. : “Treason against the United States shall consist *only* in levying war against them, or in adhering to their enemies, giving them aid and comfort—and no person shall be convicted of treason, unless on the testimony of two witnesses to the same overt act, or on confession in open court.” Congress is to declare the punishment of this crime, but no attainder of treason shall work corruption of blood or forfeiture, except during the life of the person attainted.

The Constitution prescribes that full faith shall be given in each State, to the public acts and records, and judicial proceedings of other States ; and secures to citizens of each State, all the privileges and immunities of citizens in the several States.

To guard against evading punishment, by fleeing to other states, provision is made for delivering up those refugees to the states from which they escape, or those states having juris-

diction of their crimes ; and also for delivering over to the legal claimant such as are held to labor or service.

It provides for the admission of new states into the union ; and guaranties to each state a republican form of Government, and protection against invasion, and on proper application, protection against domestic violence. It provides for amendments to the Constitution itself, upon application of the legislatures of two thirds of the states, or two thirds of both Houses of Congress ; which before they become valid, must be ratified by two thirds of the states.

The Constitution, and laws of the United States made in pursuance of it ; and all treaties, duly entered into, and ratified under the authority of the United States, are made the supreme law of the land.

No religious tests are required as a qualification to any office ; but those appointed to office, as also the members of Congress, and all judicial and executive officers, shall be under oath for the faithful discharge of their trusts and offices, as well as to support the Constitution.

The same anxiety and determination to preserve the rights and liberties of the citizens, which led them to independence, is again manifested in the several amendments urged by them, and duly adopted, and incorporated into our Constitution in 1789 ; substantially as follows :

That Congress shall not establish religion, or abridge the freedom of speech or the press,

or the right of the people to assemble and petition Government for a redress of grievances. The right of the people to keep and bear arms, and against the quartering of soldiers in their domicils, and security against unreasonable searches and seizures, are all specially guaranteed. Securing them also from prosecutions for capital or infamous crime, unless on a presentment of a grand jury—also from more than one conviction for the same offence, and from bearing witness against themselves; (a usage still practiced in some leading civilized nations,) and securing to all persons the protection of law, as to life, liberty and property; and the right to a speedy and public trial in case of criminal prosecutions by an impartial jury of the vicinity or state and district where the crime was committed. Also the privilege to be informed of the nature and cause of the accusation, and of being confronted with the witnesses against them, and of compulsory process for obtaining witnesses in their favor;—and also of counsel for their defence.

Excessive bail and fines, and cruel and unusual punishments are prohibited;\* and the powers not delegated to the general government by the constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people.

Thus we see with what wisdom and care, the framers of our national constitution and govern-

\* All burning of slaves and others, and every species of cruel or barbarous punishment, are clearly against the Constitution.

ment have provided for the welfare, safety and liberty of the people ; and with what ability and perspicuity they have marked out, established and guarded our great charter of liberty, government and national law.

Under this constitution, nice and interesting questions have arisen, and may hereafter arise, in respect to state and national rights, and the powers conferred upon Congress, by express letter or implication.\* These as they arise

\* Some considerable disagreement and controversy have occasionally divided and agitated our citizens and statesmen relative to the power or right of Congress to charter and regulate banks, to make appropriations for internal improvements, and to encourage and protect our manufacturing and other national interests by laws regulating the tariff.

This power is neither expressly included nor excluded in the constitution, but fairly implied, if not incorporated, in the clauses to regulate commerce, and to make all laws necessary and proper to give full exercise and efficiency to all powers contained in the Constitution. And a properly regulated banking system seems to be a necessary means in the fiscal operations of the government, and it has more than once met the assent of Congress, and the adjudicated approval of the supreme court of the United States.

The southern States have generally been opposed to all such measures, notwithstanding many of their ablest statesmen have admitted that Congress is clothed with competent authority to establish and regulate banks and to foster internal industry and improvements, to a certain extent. But when the great question came up, during the latter part of Mr. Adams' and the early part of Mr. Jackson's administrations, whether our numerous manufacturing establishments and interest should be sustained by a reasonable tariff of duties upon foreign importations ; and after the passage of such a law, the whole south, and especially South Carolina, became incensed, and that State even threatened and organized resistance to the collection of the duties imposed by the law. They contended for the right as States thus to resist, when a State should judge a measure to be unconstitutional, whatever might be the opinion of Congress or the judiciary.

This principle, or theory, designated by the term *nullification*, was zealously and ingeniously advocated by General Hayne, a senator from South Carolina, and a distinguished and leading statesman and orator, and by many other southern members. It was, however, ably and successfully answered and rebutted by members from different parts of the Union, and in a signal manner, by *Mr. Webster*, a senator from Massachusetts. Mr. Webster, in the course of his celebrated



will be fully examined, and we trust amicably adjusted, by a people jealous of their rights, and anxious to sustain and perpetuate their admirable and cherished system of government.

Our system of constitutional, federal, state and statute laws, is no less complex and broad, than provident and excellent. For our references to the constitution, laws and terms, and practice of Great Britain, and the adoption of many principles and usages of that people, in the regulation of our civil and judicial concerns, both national and state, are all to be regarded, and ought to be well understood by our statesmen, civilians, and jurists, and by all concerned in the administration of the government, and the citizens at large should acquaint themselves with the general principles and laws under which they live, as a means of securing their own rights, and preserving the constitution, institutions, and liberties of our country.

The propitious result of our experiment in a republican constitutional government, and our rich hopes and faith in its permanent success, may be attributed in a great measure to the general intelligence of our citizens, and the favorable circumstances under which our polit-

speeches on that occasion, presented such a picture of the effect and operation of such a doctrine reduced to practice, that made even the brave South Carolinian champion writhe under the exhibition. Well might Mr. Webster compare our Constitution, thus mangled and debilitated, to a *rope of sand*. After South Carolina had proceeded to organize a State military force to resist the operation of the law in that State; and after much heat and alarm, and a spirited proclamation from President Jackson, the opposition was finally abandoned. And now the affair lives in remembrance, as a sort of mate or sister to the *Hartford Convention*.

ical existence and this excellent system commenced, united with the wisdom and purity of our ancestors and revolutionary patriots and fathers.

And our progress thus far has indeed been a proud one for the friends and advocates of rational and constitutional liberty, and government; redeeming and rescuing the great cause from the alarm and reproach which the abortive efforts of other republics and nations have unhappily brought upon it, in many parts of the world; and has probably been instrumental in the salutary modifications and improvements in many of the governments of the world.

After the adoption of our Constitution by the States, a new impulse and character was given to the Union; and a system of laws, prescribed by Congress, now clothed with the necessary and competent powers, by degrees came into existence. The leading statutes were directed to the establishment and due regulation of the various departments of the government, to the regulation and adjustment of our foreign and domestic business and relations, and to the settlement of our national obligations and debts.

During the administration of *Washington*, the French revolution commenced, creating great excitement and agitation, not only in Europe, but in America. Its object seemed to be, an amelioration of the monarchical government of France, and the introduction of a modified republican system somewhat resembling

our own. Louis XVI., a mild king, and much beloved in this country, was on the throne, and was induced from motives of feeling or accommodation, to acquiesce in some modifications and limitations of the powers, in the existing government. And *General Lafayette* standing still higher in our affections, for his signal assistance and gallant conduct during our revolutionary war, was considered as the most efficient instrument in the movement. In its incipient state, both President Washington, and our citizens generally, manifested much zeal and sympathy in favor of the Revolution, as paving the way for the establishment of republican liberty through the world. Under the existing circumstances, this sympathy was natural, and when Washington, in answer to the ardent expressions of the French people, of love and friendship to the American people, through one of their ministers to this Republic, styled them a "wonderful people," it met the hearty response of our citizens.

But subsequent measures and developements, connected with their civil dissensions and massacres, the cruel execution of *Louis* and most of his family, and even the sacrifice of *Lafayette* himself, alienated and alarmed the sagacious mind of Washington, and many of the best statesmen and citizens of the United States. Still, a strong party in this country overlooked these things, and pertinaciously adhered to the Revolutionists. Hence arose a bitter state of *party spirit*, originating, and in

a great measure cherished, by the contentions and wars in Europe.

The Revolutionists in France claimed and insisted upon our assistance, as due for the former assistance rendered by France, and as co-workers in the cause of liberty ; and through their Minister here, actually began to enlist volunteers at the southward, and middle States, where the French party principally prevailed. England remonstrated against this procedure, and Washington declared our national neutrality, which was enforced as far as possible under existing feeling and circumstances.

This difficulty, coupled with some impolitic measures of Congress, during the administration of Mr. Adams, the successor of General Washington, led to a most unhappy and bitter political controversy and division, which agitated our country till the war of 1812: and finally rendered the general appellation of federalists, very appropriately applied to the early administrators of our government and their adhering supporters, extremely unpopular. And the *democratic* or French party soon gained ascendancy by the election of *Mr. Jefferson*, who was considered the head of the party.

During this period, from the latter part of Washington's administration, and the whole term of the elder Mr. Adams, much bitterness and political violence agitated this country ; and an actual insurrection, called the *whiskey rebellion*, broke out in the western part of Pennsylvania. But this was soon put down by the influence and energy of Washington.

Many of our statesmen and citizens doubtless were honest in their opposite sentiments and views, during these trying times and events. That kind feeling and sympathy which originated in the interposition and assistance of France during our then recent revolutionary struggle ; and that spirit of hostility and hatred which the same struggle created against Great Britain, not a little exaggerated by a series of annual addresses and philippics every where poured forth at the *July* celebrations of our national independence, were well calculated to foster and prolong that acrimonious feeling against Great Britain, and the most decided partiality in favor of the French.\* These things, with

\* Viewing the continuance of this practice as both unjust and impolitic, and considering this once popular theme of declamation as stale and unpleasant ; and that as a fair and magnanimous people, we ought to lay aside old grudges and bitterness, and treat Great Britain like other nations, as "enemies in war, in peace, friends," I delivered an address on the 4th of July, 1829, at Brattleboro', (Vt.) from which I subjoin an extract : "The world begins to understand that civil and religious liberty is established in the West, in the new world, as our Continent is often called, and that not only 'law, liberty and order,' but peace, plenty and enterprise, all conspicuously blend in the circle of our blessings, and emphatically distinguish us, as a 'land flowing with milk and honey.' To such a people, the eyes of the world and the desires of mankind will be directed. As the madness, envy and cupidity of other nations assail us—as commercial jealousies, rivalships and collisions disturb us—as ponderous freights of restless, daring foreigners are borne upon our shores—and as the more to be dreaded domestic luxury, feuds, ambition and intrigue, with every species of corruption, spread around us their poisonous and destructive influences, it will require all the just sanction of laws, human and divine,—all the deepest concern and solicitude of the good, the benevolent and enterprising—and all the mild influence of moral and religious education to sustain our beloved country, her moral habits and character, and various salutary institutions. And happy, thrice happy ! shall we be, if by watchfulness, stability and wisdom, we apply the all-necessary preservatives, and uniting heart and hand in the great work of national improvement and security, escape the contaminating and destructive inroads of such besetting evils, upon our peace and welfare.

the seizures and impressments by British cruisers, gave the democratic party an ascendancy for a long course of years ; and finally led to our second war with England in 1812. This war took place, during the administration of Mr. *Madison* of Virginia ; a statesman distinguished for many virtues, and a high grade in literary and political talents, however fortunate or unfortunate may have been this war measure. This war, although extremely unpopular with a great portion of our countrymen, who deemed it a rash, impolitic, and almost suicidal measure, neutralized and in a great degree dissipated that long-cherished bitterness of party ; and essentially obviated the opposition of our southern brethren to a naval power for the protection of our country and its commerce, as well as that dominant asperity among them, towards the British nation : and was succeeded by the mild and popular administrations of Mr. *Monroe* and *John Q. Adams*.

“It is of vastly more importance and interest to these states, to learn and practice the maxims of justice and sound policy—to cultivate the arts and sciences, and to cherish the great practical interests of our country, than to gratify and nourish a spirit of hatred and revenge towards our parent country or other nations :—or to foster the narrow feelings of pride and national vanity. For it will matter but little what may have been the feelings and conduct of either, during the Revolution, if by our folly and corruption, we forfeit our fair prospects and high standing, and, deaf to the voice of experience and wisdom, plunge into that ruin and misery, which national profligacy is sure to produce.

“ ‘Righteousness exalteth a nation,’ ought to be engraven as with the point of a diamond, on every American heart. Our numbers, our extent of territory, our power and our wealth, will be of little avail towards our happiness and permanency, in the absence of the peace, safety and integrity of our country. And nations, when basking in the arms of prosperity and profusion, are too prone to supineness and luxury, and ceasing to prize their privileges and blessings, too often lose them.”

But during the latter part of Mr. Adams' administration, new subjects and elements of party discord unexpectedly burst forth, emanating probably as much from political ambition and sectional views and feelings, as from the tariff and manufacturing question and policy, and other alleged causes. This new party organization led to the election of General Jackson to the presidency, and a variety of experimental measures and political excitement, which have deeply affected us to the present day.

The political revolution of 1801 involved somewhat of principle, and much foreign influence. That of 1829, neither principle nor foreign influence; but party ambition, and much sectional feeling and policy. The mild and regular policy and measures of Mr. John Q. Adams' administration, presented but few chances for the aspiring and ambitious. Removals from office were "few and far between," and appointments were made from a regard to worth and talent, rather than the clamorous importunity of aspirants and office seekers.

Again, the project of removing the Indians from the southern and south-western states was zealously set on foot about this time. The Indians in Georgia, Alabama and adjacent regions possessed large tracts of land, and were beginning improvements thereon. Schools were established among them, and the benevolent efforts to civilize and enlighten them, began to indicate symptoms of hopeful advancement.

They were considered by the inhabitants of those states as a nuisance, and the inducements to get rid of them and possess their lands, led the citizens of the states and regions thus interested, to a course of measures against the natives, and all who espoused their cause and defence, marked by harshness and severity.

A treaty or agreement was effected with a portion of these Indians, favoring a cession and removal; but it was strongly opposed and resisted by the greater part of them, who denied all participation in the treaty, declared it fraudulent and wicked, and publicly executed the chief most active in its production. The attention of our government, then under the administration of Mr. J. Q. Adams, and also of the supreme court of the United States, was called to the controversy; and they hesitated to sanction the measures in operation for forcing the Indians from their ancient homes and possessions. Hence a powerful and determined section of the country formed a union in opposing the reelection of Mr. Adams; and effected their object. The south also apprehended that Mr. Adams was too favorably inclined to the great manufacturing interests of the Union.\* The

\* On the subject of our manufactures, especially the working up of our cotton and wool, it only needs another war or non-intercourse to make our warm-hearted and mistaken southern brethren their warmest advocates and supporters. During the former troubles and war with Great Britain, all articles of goods and clothing so generally imported from abroad for southern use, became exorbitantly high and scarce. Most of the goods and merchandise which got into the country, were procured through the daring maritime captures or smuggling of the northern or middle States. What a relief and convenience would our present means of manufacturing have afforded to the



*hue and cry* raised against him of corruption and extravagance, was a mere emanation from these movements, and gained but little credence, except in the lowest ranks, even among the most credulous. The grand object of his overthrow was glanced at by the late Vice President, Mr. Johnson, a distinguished soldier and politician, and favorite of his party, when he made the declaration, *that Mr. Adams and his party must be put down, if pure as the angels.*

It is but justice however to say, that under the Monroe and Adams administrations, a system of prudence and economy was pursued, by which an immense national debt was nearly

immense south and west? Our cotton and sheep-growing regions, with our busy looms and spindles, would have cheered the country. And at *all times*, this process and union may be highly beneficial, if rightly viewed and regulated, both to the north and to the south.

† The leading charge of corruption, and which was systematically spread throughout the country, and made a common topic in all opposition circles, was the support of Mr. Clay, and his appointment as Secretary of State, by Mr. Adams. The frank, warm and honorable feelings of Mr. Clay must have been severely tried by this harsh and reckless charge—notwithstanding he was aware of the political object in view, and was able promptly to bring forward the most clear proof, that his opposition to General Jackson was decisive and fixed, long before this event. I cannot better give my views of this affair, than by inserting an extract from the address alluded to on page 25, on the fourth of July, one thousand eight hundred and twenty-nine.

“And now, corruption! Corruption in the appointment of *Mr. Clay*, is the sweeping accusation, both against *Mr. Adams* and his Secretary. And is this all? What generous and consistent republican opponents! Who should Mr. Adams have selected? Who stood higher in the genuine republican ranks; or had done more as a first-rate statesman, than this *Mr. Clay*? He was the pride and ornament of the west, and the favorite of all—the uniform advocate of the preceding republican administrations, of liberty at home and abroad—and of our numerous useful and precious institutions. But he had taken counsel of his own great and independent mind, and frankly preferred, as President, that learned and talented patriot, John Q. Adams, to the mighty hero of New Orleans!”

annihilated, and the peace and harmony of the country were essentially promoted. That the liberal and equitable pension system, allowing generally to the remaining officers and soldiers of the revolution, an annuity during life, was adopted under the administration of Mr. Monroe, and on his recommendation—and that, however General Jackson and his successor, Mr. Van Buren, may have erred in relation to certain measures and the currency affairs, they both supported a prudent and dignified course of policy and measures with foreign powers; and were fortunate and successful in those measures.

The excitement and divisions, that grew out of these measures, with some other causes and pressures, led to the recent election of General William H. Harrison to the presidency, and a complete triumph of the opposition to the administration and measures of Mr. Van Buren, on the fourth of March, one thousand eight hundred and forty-one. This revolution and triumph, and the calm and reasonable manner in which it has been borne by the great body of the citizens, even of different parties, show the practicability, and indicate the permanency, of our republican government and institutions in the United States, howsoever they may succeed elsewhere.

This triumph of the Harrison or *whig* party, has been signally damped by the sudden decease of President Harrison, one month after

his inauguration.\* But the general grief and sympathy of the people, manifested by all parties and classes on this unexpected and mournful event, is honorable to the American character ; and may auspiciously affect the administration of Mr. Tyler, on whom, as Vice President, the arduous and responsible duties attached to the Presidency devolve.

Names of the States composing the Union when the constitution was adopted in 1799.

New Hampshire  
Massachusetts  
Rhode Island  
Connecticut  
New York  
New Jersey  
Pennsylvania

Delaware  
Maryland  
Virginia  
North Carolina  
South Carolina  
Georgia

The States since admitted.

Kentucky  
Vermont  
Ohio  
Tennessee  
Maine  
Indiana  
Michigan

Lousiania  
Mississippi  
Illinois  
Alabama  
Missouri  
Arkansas

Population of the United States, according to the two last enumerations, namely :

<i>States.</i>	<i>No. in 1830.</i>	<i>No. in 1840.</i>	<i>Capitals.</i>
Maine	399,955	501,793	
New Hampshire	269,328	284,574	
Vermont	280,652	291,948	
Massachusetts	610,408	737,699 }	BOSTON. 93,383.

\*This is the first instance, since the organization of our government, of the decease of a President while in the office.

<i>States.</i>	<i>No. in 1830.</i>	<i>No. in 1840.</i>	<i>Capitals.</i>
Rhode Island	97,199	108,830	
Connecticut	297,665	309,978	
New York	1,918,608	2,428,921	{ NEW YORK. 312,710.
New Jersey	320,823	373,306	
Pennsylvania	1,348,233	1,724,033	{ PHILADELPHIA. 228,691.
Delaware	76,748	78,085	
Maryland	447,040	469,232	{ BALTIMORE. 102,313.
Virginia	1,211,405	1,239,737	
North Carolina	737,987	753,419	
South Carolina	581,185	594,398	
Georgia	516,823	691,392	
Alabama	309,527	590,756	
Mississippi	136,621	375,651	
Louisiana	215,739	352,411	{ NEW ORLEANS. 102,193.
Tennessee	681,904	829,210	
Kentucky	687,917	779,828	
Missouri	140,445	383,702	
Ohio	937,903	1,519,467	{ CINCINNATI. 46,338.
Indiana	343,031	635,866	
Illinois	157,455	476,183	
Michigan	31,639	212,267	
Arkansas	30,388	97,574	
<i>Territories.</i>			
Dist. of Columbia	39,834	43,712	
Florida	34,730	54,477	
Wisconsin		30,945	
Iowa		43,112	
Aggregate,	12,866,920	17,062,566	

## CHAPTER II.

Useful and practical hints and views, in relation to the most prevalent crimes and offences, and penalties attached to them— with remarks upon moral and legal obligation; and upon the influence of habit, early impressions, popular errors, false delicacy, affected sensibility, &c.

IN a government like ours, comprising one general, and many subordinate, and to a certain extent, independent systems or state sovereignties, the laws must of course partake of this compound and variegated character.

The general government, constituted as a grand permanent regulator of the union, is authorized to pass all laws within its appropriate sphere; but most of the laws regulating and guarding the rights and privileges of the citizens, depend upon the several states; and hence are brought into exercise, systems and legal codes of municipal laws numerous as the states, all perhaps somewhat variant; yet happily assimilated through the influence and force of our federal constitution, and admitted general principles and rights; and the benign light and sanctions of divine truth, so generally diffused through the land, sustaining and expanding the great and indispensable blessings of civil and religious liberty and order. And all these laws and regulations, general and state, must be so carefully and wisely arranged, as to accord with the several constitutions, in all their applica-

tions, and also with the great and paramount Constitution of the Union.

Hence the subject of *Slavery* in the States, (national slavery not existing in the United States,) is under the control of the state governments where it exists. Also the laws regulating public worship and education, and all those subjects of internal police, and ordinary municipal regulation, not transferred to Congress by the provisions of our federal constitution.

It is not designed by the author, to analyze and explain the great and stupendous system of national and municipal law. This has been most admirably done by several of the ablest jurists and civilians of Europe and America. And very recently, by one of our countrymen, whose laborious researches and lucid and learned commentaries, constitute a precious legacy to this republic; and will justly enrol his name among the guardians and benefactors of mankind.\* My object is to place before the young men of this great and enterprising nation, a clear and compendious view of several prevalent offences and crimes, prejudices and moral defects, which unhappily disturb and annoy the most practical and general walks and business of life: and which the best interests of community require to be more generally understood. And I will attempt its accomplishment by inserting the following address, recently delivered to a society of young men in B——.

\* CHANCELLOR KENT.

A BRIEF ADDRESS TO YOUNG MEN,

*Religious, legal and moral obligations, with some practical hints in relation to atheistical notions, and prevalent prejudices and errors.*

The patriot and the christian as he casts his eyes and thoughts around him in view of his beloved country and the world, may well feel a deep interest in the present and future progress and character of the youthful portion of community. Our divine Saviour felt much of this friendly sensibility, even towards little children, as he took them in his arms and blessed them. Wise and benevolent men regard the importance and necessity of admonishing, enlightening, and improving the rising generation, and the lasting bearing and effect it may have on the welfare and destiny of individuals, communities, nations, and the world. But care should here be taken in addressing the lively and excitable minds of youth, not to foster a spirit of self-conceit, vanity and arrogance, where better feelings ought to be cherished. It is too fashionable in addressing this class, to ascribe so much consequence to them, as to flatter and mislead — so much so, that they must be extremely prudent and fortunate themselves, or might be led to conclude, that all wisdom and might were centred in their circle; and that the counsels and experience of aged and wise men were almost unnecessary in the world. *Rehoboam* so judged, and thence

lost the greater part of his kingdom for ever. And probably something of that disgusting impertinence and forwardness manifested in some places among the youth, may be traced to this source.

Sound wisdom requires, that while every proper encouragement, and civility, and kindness, is shown to youth, they should also be taught to realize, that they are just entering upon the great and interesting theatre of life, with inexperienced and immature minds and capacities, having much to do, much to hope for, and much to guard against; and while they ought to cultivate firmness and resolution, they should search for wisdom and prudence, as for hidden treasures, and cordially and gratefully seek the admonition and guidance, which mature experience and wisdom alone can bestow.

If such were the case generally, how much of modern folly, extravagance, violence and crime, would cease from the world!

It will be my design in these remarks to benefit the young, by suggesting some useful hints, both legal and moral, which may have a salutary effect upon their transient and interesting journey of life. Every youth, young gentleman especially, ought to acquire some general knowledge of the laws of his country, and the nature and extent of the penalties inflicted for the breach and violation of those laws. And it is disreputable as well as pernicious to their minds and welfare, not to know



and realize something of the divine laws and government over the universe of mankind. How deplorable that a single youth in this enlightened land, should fail to view and realize the hand or infinite agency of God in the control of the affairs and operations of the universe!—in the seasons—in life and in death—in time and in eternity!

The stupid, insensible disbeliever in the majesty and omniscience of Jehovah, meets the severest reproof in the scriptures of truth.\* And Mr. Young, the astronomer, said “an un-devout astronomer is mad.” So lively were his feelings on the subject of adoration and love to our Creator; and such his admiration of the divine perfections, as manifested in his wonderful works, that he considered the man as insane, who could study the sublime works of creation, and particularly in the formation, laws and movements of the planets and heavenly bodies, (so called,) and not be led to wonder and devout admiration. Why, the very Indian of the forest feels a sort of reverence towards the *Great Spirit*; and shall men, enjoying all the advantages, and surrounded with the full effulgence of christian and literary light, linger in the dark and comfortless regions of atheism and infidelity? Raise up your eyes, ye skeptics, and open your dull ears. Behold the awful earthquake and tornado, the vivid lightning and vasty ocean! Listen to the voice of the astounding thunder, and the hoarse

\* “The fool hath said in his heart, there is no God.” Psalm xiv. 1.

roaring of the "mountain wave;" and exclaim with the psalmist, "The heavens declare the glory of God, and the firmament showeth forth his handy work!" And then again, as we turn from these brilliant and august wonders, to our own habitation, the earth, what is here to lessen our admiration and praise? See the lilies of the field, and all the richly variegated garniture of the world — and the vast rivers, mountains and continents! And behold man as a wondrous harp of many strings, with incomprehensible moral and intellectual powers, and a soul destined for endless existence beyond the grave!

"The shining worlds above,  
In glorious order stand;  
Or in swift courses move,  
By his supreme command.  
He spake the word —  
And all their frame  
From nothing came,  
To praise the Lord." WATTS.

Now, my young friends, what think you of all these things? Are these marvellous works and operations without an adequate cause and author; the mere random production of *chance*, and ordinary works of nature? I read a ready negative in every countenance. No — we are all — you are here, in the hand, and under the eye, of the infinite, adorable *Jehovah*, the precious workmanship of his mercy and power.

Says the poet,

“ There is a lesson in each flower,  
A story in each stream and bower ;  
In every herb, on which you tread,  
Are written words, which rightly read,  
Will lead you from earth’s fragrant sod,  
To hope, and holiness, and God.”

But I dwell no longer upon this intensely interesting topic, lest I trench upon the province of the divine and the philosopher. My object is not to detain you by any particular view of theology or faith, but is answered, if your minds are led to some right contemplations of the existence, wisdom, and majesty of the ever-living and true God, and a consciousness that the “ fear of the Lord is the beginning of wisdom.”

“ He plants his footsteps in the sea,  
And rides upon the storm.” COWPER.

As to the next point, our *legal* and *moral* obligations and duties, my remarks must be limited to a few leading practical and useful instances and cases ; and allusions to some mistaken and popular notions, prejudices and offences, abounding in the world.

I repeat the axiom, that in a republican government, moral and useful education and information, ought to be cultivated as the grand conservative regulator of our institutions, civil and religious. Here our national and state constitutions ought to be attentively considered by every citizen. They constitute an important branch of law ; being made (within their appropriate spheres,) the fountain head, and

supreme law, as it is termed, of the Union and the States. Nothing clearly anti-constitutional, is valid in law. In making discoveries or experiments in the wide field of political and legal science, and in all enactments for the regulation of the body politic, or its citizens, the federal constitution must stand, legally and judicially, as the *polar star*, to which all must tend, and all eyes look for general guidance. *Here* are stereotyped in language plain and explicit, the great truths and maxims — That all men are free, and entitled to equal rights and protection; and are equally liable to the laws and penalties ordained for crime and the violation of the laws. *Here* we learn the bounds and extent of the national and state rights and jurisdictions, and the tenure of the presidential office, and his official powers and duties, and those of subordinate officers. *Here* are drawn out the rights of the States, to a fair and equal representation; and we read here, that taxation is to be just and equal; that insurrection and crime are to be promptly suppressed and punished — that commerce and the country are to be protected — and courts of justice are to be established, and their legal decisions enforced — our navigation and imports, coin and currency, all to be regulated, as well as our intercourse with other nations, and the great concerns of peace and war. And our national laws made in pursuance of the constitution, prescribe and mark out the particular way and manner of effecting and consummating these important objects.

And thus in the state orbits and jurisdictions, the same general process prevails, *mutatis mutandis*. The statutes or express written laws of the Union, and each state, within the circle of its powers; and the decisions of the highest courts in each, made in conformity with the constitution, constitute our general positive Law.

The *Law of Nations*, generally acquiesced in, has a binding force, as also the properly appropriate principles of the Common Law, which are more or less respected and received, by all the states. Our judicial proceedings are greatly dependent on the rules and practice of the Common Law and courts of Great Britain; as likewise our classification and definition of crimes and misdemeanors. Some states, and Vermont particularly, have much altered and simplified those forms and processes. The significant legal terms, *Ex post facto*—*Habeas Corpus*—*Mandamus*—*Deodand*—*Vi et Armis*, with others too numerous to mention, are taken from British Jurisprudence.

The criminal code subjects youth, those under twenty-one years of age, to prosecution and punishment, after reaching the early age of discretion. This is obviously necessary, for otherwise minors might distract society and violate law with impunity. And hence all ought to be taught by parents, guardians, masters or others, the nature of general leading offences and crimes, and the liabilities under which they live. This consideration becomes the more important, because ignorance of public law is not permitted as a defence in prosecutions.

For example of the propriety of this general necessary legal knowledge, the prevalent error respecting the offence of *passing counterfeit or forged money, both paper and specie*, ought to be corrected. All persons passing or making, or being concerned in making or passing such spurious or counterfeit bills and securities, or hard money, are liable to be severely punished by fine and imprisonment. And this, whether the base article is known to be such by the receiver, and even when he willingly and understandingly takes it, at par or any given or agreed discount, it is still felonious and punishable in the *passer*, if known to him as being counterfeit—because the *circulation*, and being concerned in *spreading* it, is the offence: and if passed or put in circulation, knowing it to be bad, the person passing it is liable to prosecution. So in case of specie and other securities for money. Take an instance of such a case—Two neighbors met for a trade in a small quantity of grain; the purchaser showed a five dollar bill, observing that it might be poor, but if the seller chose, he might have it at his own risk, for a bushel of wheat, (price about \$2.) It was examined, and taken. The transaction was public, and the passer of the bill was prosecuted, and on proof of his knowing it to be bad, (and his passing it for less than half its expressed value, was a part of the evidence,) he was sentenced to State prison for a term of years.

Without dissenting at all from the correctness of the legal principles in these cases, I am in-

clined to the belief, that in such cases, and in those of *usury*, *both* parties ought to be liable.

The *impeding* or *resisting officers*, judicial or executive, in the due exercise and discharge of their official duties, civil or military, is promptly and severely punished ; and seems not generally to be sufficiently understood. Many scarcely realize that it is a serious business. But the necessity of throwing around this class of public servants and administrators of justice the strong shield of legal protection will strike every mind, when it is considered that the disappointments and passions of men are so often excited against the direct agents and instruments in the dispensation and execution of the laws.

*Theft* or *Larceny*, from the daring wholesale plundering to the meanest pilfering—that is, the taking of personal chattels and property clandestinely and unlawfully, with wicked intent, is an odious crime, and highly penal. The temptation to this crime is so great, and its prevalence so detrimental to the interests and business of mankind, that all well regulated communities prescribe appropriate and severe penalties for its commission. And although our laws against it are less sanguinary or severe than those of Great Britain and many other countries, still it is promptly prosecuted and punished. And a conviction of this and other felonies also incapacitates the convict from giving evidence in courts of justice. This is indeed a black mark upon a person in this free country.

Kindred to this, and what is made punishable by our law, is the *fashionable* offence of *plundering fruit*, and other nocturnal attacks upon the property of our citizens. How it ever became fashionable, or why not every where detested as the meanest kind of theft, would puzzle a Franklin to decide. It shows a lamentable state of perverted taste and reason, right feeling, and common decency and justice. What ! fashionable and deemed excusable, meanly and secretly to steal into our neighbor's garden or yards, and there under the shades of night, destroy or plunder that choice fruit and product of his honest labor and care, which he values much more than its value in money !! Ah, so it is ! And there are many men and lads who would shrink from other stealing, but will rush thoughtlessly into this most dastardly kind of thieving ; and merely because it is not rightly understood, and has been so long practiced and connived at. So with various other nightly misdemeanors in abusing or injuring others' property or possessions. The least principle of honor or honesty ought to be sufficient to banish these offences from society. The law punishes them all. And in these, and other *trespasses*, including *assaults* and *batteries*, all who are any way concerned, by advising, aiding, &c. are equally liable with those who do the act. The cautious fomenter, though at home and asleep, when the mischief is done, may on proof of his agency, be held responsible for the injury, and punished for the offence.



The *gambling mania*, formerly so prevalent, popular and destructive, has justly fallen into deserved disgrace. A few indolent characters still silyly carry it on to some extent ; but they shun the public eye, and revel in their dark retreats. Even in V——, the mobatic crowd lynched the *gamblers*.

The *high-life* practice of *duelling*, that relic of semi-barbarous times, is made severely punishable, even where it is most fashionable — in some States with death, where death ensues. But as with other popular offences, the offender generally escapes. I rejoice that this cruel practice is on the wane, and that Congress has *nullified* it in the District of Columbia.

I need not here speak of the crimes of *treason*, *murder*, *robbery*, *piracy*, and such capital offences, as very few persons can be ignorant of their nature and enormity, and all cannot fail to understand, that the arm of the law bears hard upon such as commit them. Your tender sensibilities are too often awakened by public accounts of felonious homicides or savage murders, in various parts of the world.

*Incendiarism*, or the wilful burning of dwelling houses and adjoining buildings, though punished with extreme rigor, and in its character abominable, is somewhat prevalent in cities and populous places, and ought to be hunted out of every civilized community.

The crime of *Perjury*, or false swearing in some form, is alarmingly prevalent. From my long acquaintance with Courts of Justice, and

the various kinds of legal processes, litigation and trials, I am induced to suspect that in too many cases, an inclination and practice to suppress or distort facts and the truth, or directly to violate it, prevails to an alarming extent. Witnesses are too often tampered with, and unduly induced to favor one party, when their sole object and duty is, or should be, impartially and honestly to disclose and state facts, without regard to either party or any individual or cause. The false notion that they are in the employ of the party calling upon them, and must or may favor him, is not only loose and wicked, but dangerous and subversive of public justice. Every wilful keeping back the whole truth, or dressing up facts and circumstances with deceptive and false coloring, is *perjury*; a crime abhorrent in the view of the law, and punishable in an exemplary manner.

The holy cause or attribute of *truth* ought not to be trifled with. It is a rich, useful jewel in the character of any individual and in the business world. If it is thus trifled with in the solemn proceedings of Courts of Justice, and under the awful penalties and perils of the law, how much more is it likely to be abused in the various walks and concerns of life, induced by selfishness and malice!

Another delicate right and high offence ought to be understood by all. It is that of female security from personal insult and brutal violence. The breach of this great and precious right is in most governments punished with *death*. In

others, and in Vermont the penalty is next to death in severity. The heart-rending cases that have occurred from rough foreigners and other lustful ruffians, in attacks upon innocent, and even young females, are enough to excite in every generous American bosom the highest detestation and horror at such demoniac deeds.

And the crime of *Adultery*, or unfaithfulness in the marriage relation ; a crime confined mostly to loose, immoral and gross minds ; and said not to be known among the ancient Spartans, and punished with death in the Jewish economy ; cannot be said to be an exotic in this land. This also is liable to severe punishment by law, and is generally execrated by all correct minds. And the habit of cohabiting, or marriage by persons separating but not legally divorced, ought to be understood as partaking of this offence.

I have not time to comment upon most of the crimes and misdemeanors that are noticed in our criminal code, and which more or less disturb and disgrace human society. A few more prevalent ones will be alluded to.

And first, *blasphemy* and *profanity*. Blasphemy, though generally comprehending profanity, is considered much the higher offence, and is the treating the Supreme Being and his attributes, or our divine Lord and Saviour with reproach and contumely. And to preserve the purity of religious and moral sanctions, and a due regard and reverence for the character and providence of the Supreme Being, this auda-

cious crime is also put under the ban of the law. *Paine* and *Voltaire*\* were in reality great blasphemers, and much of this heedless and untempted crime abounds in our age and country.

*Profane swearing* is a most prevalent and fashionable, as well as mean and vulgar habit and offence. Our organs of speech were given for better and more profitable and noble purposes. This ungentlemanly habit possesses the acknowledged odium, that while it is a direct breach of the moral and divine law, and odious to all delicate and well-bred minds, it is merely habit, and is not calculated even to gratify a single appetite attached to man, or to yield a single benefit or convenience. The profane are unable to plead even a plausible temptation. Why then is this miserable, belittling habit and noisome offence kept up among intelligent men? Especially when one of the divine commandments says,—"Take not the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain!"

*Sabbath-breaking or profanation.* The misusing or neglecting the Sabbath, is known to be a popular and lamentable custom, notwith-

\* Perhaps much of the unhappy bitterness manifested by this remarkable man and powerful writer, may be attributed to the conduct and abuses of the catholics of the age in which he lived. His ardent and excitable mind became so incensed at their outrageous profanation and abuse of christianity, as to lead him rashly to conclude that the divine and blessed religion of Jesus Christ, was the cause (and not their wicked abuse and distortion of it) of the difficulties and pollutions he witnessed and execrated.

standing the commands of the moral and even civil law on its side, to the contrary. This precious and needed season for rest and religious improvement, ought to be better understood and observed :

“ Day of all the week the best,  
Emblem of eternal rest.”

How precious and delightful these seasons, to the pious and devout mind ! The evening hours preceding the holy Sabbath, as a closing scene to our weekly labors and cares, and a prelude to the Sabbath, seem to catch something of the peaceful, sanctifying influence of the Sabbath. And hence, many are led to observe Saturday evening as a part of holy time. Whether the Sabbath be a divine or Jewish institution, its salutary influence upon the world is beyond all price ; and if properly observed and kept by all classes, the world would soon admire the peaceful, happy change.

Whether it be what is called accidental, or providential, it is every where noticeable that the people in those places where this day is honored, are more regular, happy and prosperous — crime much less prevalent, and morality and industry more cheering — and the aspect and order of society more delightful and encouraging, than in those where the Sabbath is neglected or profaned.

The debasing and desolating habit of *intemperance* and drunkenness, is fast waning and falling into disrepute, as the eyes and con-

sciences of men open upon their dreadful consequences. It has been, and still is measurably so, the prolific, brazen parent of crime and wretchedness to an alarming extent. But now generally speaking it has but few professed advocates. Scarcely a man will plead for it, except in a mitigated, qualified sense. And while some, unconscious of being themselves intemperate, will reason against this vice, as their frames tremble and totter, it strikingly exhibits the enslaving and blinding power of this formidable habit, and insidious enemy of the peace and welfare of mankind. In fine, the remaining danger and difficulty now seem to be, the slow and insidious manner in which the indulgence and habit undermine the resolution and discernment of its victims. They advance along in the habit without realizing or believing themselves in danger, until it is too late. Every year we see many in this way, sinking into this devouring vortex.

In ancient, far ancient times, instances of intemperance occasionally occurred. Some cases are alluded to in the Bible; and many solemn warnings are there recorded against it. But the wines and inebriating drinks of those days were far less pernicious than the modern floods of liquid fire which have deluged and well-nigh ruined the late ages.

I will close with a few remarks upon one other misdemeanor, which has latterly caused considerable difficulty and complaint. It is that of annoying and disturbing the lawful and

peaceful meetings or assemblages of the citizens to discuss political and other interesting subjects; and even in some instances, those held for public worship in the sanctuary. However others may view this anti-republican course, I consider it ominous and alarming. Such practices prevailed in France about the time of the awful massacres, the execution of Lewis Sixteenth, and persecution of La Fayette. They exhibit a daring disregard of common civility and the fundamental rights of the people, as well as a violation of their express constitutional liberties. Our national constitution guarantees these rights and privileges to the American people. And our statute laws have wisely and humanely thrown their protection over all denominations of worshipping assemblies, as well as the sacred and invaluable institution of the Sabbath. And if our constitutional rights and privileges are in danger of being frittered away by systematic violence and mobs, new guards ought to be provided for their exercise and safety. For of what avail will be the privilege of meeting for mutual information and consultation, in regard to the public welfare, if mobs and lawless brutal force are permitted to awe and restrain their proceedings? And in this land of liberty and constitutional law and protection, severe fines or imprisonments ought to be visited upon that reckless and dangerous person or combination, that attempts, from whim, prejudice, or hatred, to disturb or interrupt the peaceful assembling of the citizens for

such objects, or the rightful liberty of speech, or of the press when in civil and lawful exercise.

Of all law, *mob law* is the worst. If allowable in one case, it may be in others; and the instigator of a riot or mob, to injure my property and rights, through violence, may find, the next hour, himself made the victim of another set of desperadoes. In this country, where ample provision is made for the protection of all, rich and poor, through the agency of equal law and frequent elections, it is doubly wicked and hateful to encourage or suffer such a spirit and practice. Who does not shudder at the recollection of the awful mobs and assassinations during the French revolution, and even at that of the more recent lynchings, and not wholly bloodless riots in our own country?

There is prevailing, I trust only occasionally, a moral defect in kind feeling and *treatment of the aged*, the infirm, and others in *low condition*. This generally arises from a proud and haughty spirit in the human heart, from superficial views of men and things, and from defective or vicious education. Who has not witnessed the pert or proud sneer, or direct abuse, upon some innocent object, moving in a sphere, or appareled in a manner, distasteful in the eyes of folly and pride? Perhaps to this too prevalent though not universal feeling, in the higher and more aristocratic ranks, may be traced the slavery and oppression of the colored people and the Indian race. This



is occasionally seen among the minions of power in military and official life ; and sometimes among the gaudy and proud-hearted occupants of cities, villages and splendid dwellings. All these show an ill-breeding, and an odious state of feeling and taste—such an unfortunate, perverted taste once turned away the great but plain *Thomas Jefferson*, from a great city hotel ; and the author himself, from two such places in succession. Though from the causes above assigned, the well dressed occupants probably acted from supposed very correct motives, in keeping from their premises men of too rustical appearance.

It is however gratifying to find that the world, bad as it is, passes its general verdict against such folly ; and I ask, did you ever know an amiable young person, peculiarly and unaffectedly pleasant and respectful to his parents, and the aged and unfortunate, who was not beloved ; and the Scriptures of truth bear ample testimony to the worth of humility, charity and love ; and our divine Saviour himself, how he sojourned not only with the humble and contrite, but even with publicans and sinners !

In all these hints and suggestions respecting the laws, responsibilities and liabilities, offences, crimes and misdemeanors, the author's object is to place those concerned on their proper guard and inquiry, so that through due application and advice, they may keep on safe ground, and seek proper redress ; for he has known of many cases, where from total ignorance, such

people have suffered irreparable injury from negligence and want of seasonable judicious counsel ; and for like reasons, I must allude to a single case on the civil side of the law, respecting which, I have found a lamentable ignorance among the great mass of our citizens, and even the enterprising business-men of the country. This is in relation to the transfer and negotiability of bills, notes, and negotiable obligations. Too many suppose that the mere endorsing or placing one's name on such paper at once, makes it good to the extent of the endorser's ability ; when in fact no liability accrues, unless the endorsee, or person to whom it is endorsed, promptly and without delay, gives the requisite notice of non-payment or non-acceptance, and keeps himself in readiness to prove such notice.

I have dwelt so long upon legal obligation and other topics, that I must waive (or defer till a future time,) all but a brief allusion to *prejudice* and *moral* sanctions ; nor need I say much on these. All have witnessed, in some form, the baneful effects of unreasonable *prejudices*. They lead to false views and estimates of persons and things ; to improper feelings and unjust and unsound conclusions. How frequently do men through prejudice and hasty bias, judge erroneously, improperly and unjustly. We ought first "to cast out the beam out of our own eyes," in order to see truly and wisely.

And lastly, in a land of christian light and learning, need a word be said here, to sustain

the cause, or to exhibit the beauty and excellency of *moral virtue* and *duty*? An enemy to these is considered, like the pirate, an enemy to mankind at large; and justly so. A world or society lost to a love of virtue and justice, is a bedlam indeed. And much to be deplored and pitied is the wayward youth, who from false education, temptation or vicious example and propensities, forsakes "the ways of wisdom, which are ways of pleasantness and peace," and desperately rushes into the troubled and gloomy vortex of sinful folly and pollution! The great and summary divine command is, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind;" and, "thy neighbor as thyself." And the *golden moral rule*, is, "To do unto others, whatsoever ye would that men should do to you." And the *more than golden reward* for obedience is, peace and happiness on earth, and heavenly blessings beyond the tomb!

By the preceding and following addresses, the author endeavored to impart a variety of useful hints, respecting some prevalent violations of law, and of morals and decorums; and likewise to detect and expose a class of preposterous habits and popular errors, and their bearings and effects upon character, life and society. The propriety of connecting these discourses will appear from considering the relation of cause and effect, and from the well-known fact

that much of conduct, feeling, character and human welfare depend upon such prepossessions, habits, education, notions and errors, having a powerful effect and lasting influence on the minds of youth. A knowledge of these, therefore, may be highly beneficial. A general view of them may serve as a preventive of error, temptation and crime, or a corrective of false and pernicious prepossessions, bias, feelings and habits. For example, a well-disposed hotel keeper, by reading the case of the host who declined to receive the celebrated Mr. Jefferson, while vice-president, disrelishing or misjudging of his rustic appearance, and plausibly urging *his want of room* as an excuse; and also of his bitter regret and mortification, on finding whom he had thus turned away, will probably be more circumspect in his treatment of plain and unassuming travellers. And thus in other cases, where the errors, prejudices and false notions of men, are prone to lead them into folly and vice. The noble deference paid to age, on a particular occasion at Sparta, was a masterly and delicate rebuke to the Athenians, and no doubt had a powerful effect.

Numerous cases could be cited, where monarchs and citizens have been reproved and corrected through the medium of parables and other portraitures of themselves and their characters, brought home to their consciousness and view. The striking case of Nathan's parable, and its happy effect upon David, have been admired for ages.

The following is my next address to the same society of young men.

## LECTURE

*Upon the deportment, habits and occupations of young men,  
as connected with their happiness, progress  
and usefulness in life.*

If any one shall inquire why my pen and voice are so often employed in addressing and admonishing youth upon such practical, interesting subjects, I am frank to reply, that while I consider the code of religious and moral obligation and duty, as more important than all others, a strong impulse and lively sensibility have been awakened in my heart in behalf of the *American youth*, by incidents in my past days, and the severance of ties and dear earthly connections. As I meet my young friends here, in the walks of science and literature, I am reminded of those by-gone days, when *my* sons here met and participated in the pleasures and benefits of literary acquisitions. *Here*, as you do now, they progressed in classical lore, debated, and prepared for higher walks and advancements in the arts and sciences. A father's heart rejoiced and hoped in their early progress, and has mourned over their disappointments and deaths! Other parents have realized kindred hopes and trials: and you, my youthful hearers, will find this world a checkered scene. In the language of the pious Dr. Watts—

“How vain are all things here below,  
How false, and yet how fair !”

Prepare then for your temporal journey and pilgrimage along the general highway of life, by laying up all necessary stores of useful knowledge, wisdom and firmness. By laying a good foundation, on which the course and business of your future lives and progress may safely rest. This is made up chiefly from early impressions and manners, habits and education.

Professor Stuart observes : “ By far the greater part of opinions on which we act in life, are not the result of our own investigation ; but are adopted implicitly in infancy and youth, upon the authority of others. Even the great principles of morality, although implanted in every heart, are commonly aided and cherished, at least to a certain degree, by the care of our instructors.” And he thinks this is agreeable to the intentions of nature, for special reasons which he assigns, but which may not be perfectly satisfactory to all. Going on farther, he remarks : “ When a child hears either a speculative absurdity, or an erroneous principle of action recommended and enforced daily, by the same voice which first conveyed to it those simple and sublime lessons of morality and religion which are congenial to its nature, is it to be wondered at, that in future life it should find it so difficult to eradicate prejudices which have twined their roots with all the essential principles of the human frame.” And he seems to

contend, that such is the force and danger of early wrong and injurious impressions and prejudices, in relation to the great subjects of morality, politics and religion, imbibed in early life, — “that a great part of the life of a philosopher must necessarily be devoted not so much to the acquisition of *new* knowledge, as to unlearn the errors to which he had been taught to give an implicit assent, before the dawn of reason and reflection.”

If Mr. Stuart is correct in his views of the strength and influence of early impressions and habits of thought, and if they are calculated to have such powerful and permanent influence, the indispensable necessity of their proper regulation and direction must be manifest to all; and the great consolation is, that good and salutary impressions and habits, as well as opposite ones, partake of this strong and abiding nature.

Early impressions and deportments, generally speaking, depend much on maternal care, culture and management, though both parents ought to unite in giving a proper tone and address to their offspring. But the affectionate, prudent mother, perhaps of all others, has the best means and influence to direct aright the youthful heart. The child and youth, unless he is abominably wicked and ungrateful, loves and respects that kind-hearted mother, who has caressed and cherished him from his earliest existence.

Before the young arrive at years of discretion, we must expect a deficiency in their mental and

physical powers and progress, which requires enduring and endearing patience, care and effort, more especially on the mother's part. Yet even this period is deeply interesting, and full of hope and blissful anticipation. The husbandman carefully fences and cultivates his fields, and, with lively interest, watches the early shoots and progress of his grain and plants; and thus with the gardener and botanist. So the watchful parent and instructor marks the tender and opening flowers of their delicate offspring and charge.

The period of more advanced youth calls forth the more intense and anxious feelings of parents, as dangers and temptations more thickly beset them. More early than many imagine, the mind perceives and imbibes essential and lasting impressions and notions, which generally have an important bearing upon their character and life. How important then, that correct feelings, amiable manners, and sound and useful habits, both in thought and action, should be taught, both by precept and example! The temperature and welfare of the whole moral universe of man is affected by it. And in these respects our domestic circles and primary schools have a general and deep responsibility; so much so, that it has been ascertained that most of the inmates of our prisons and penitentiaries are made up from that neglected or ill-fated class, who in early life were suffered to live in disregard of moral and religious instruction and principle.



What a lesson this to parents and all others having the charge of youth, and a love of virtue, and the welfare of mankind !

Without attempting to settle the nice and philosophical question, whether any of our ideas are *innate*, born with us ; or, are *in toto* brought into existence by *sensation* and *reflection*, all must concede, that on the early and proper culture of the mind, much, very much depends ; and yet it is equally clear, that different dispositions as well as powers and capacities, are possessed by different persons, whose education and means of improvement have been nearly the same. All are, however, the subjects of impression and culture ; and the effects and results of moral and useful efforts and culture are more precious and durable than all the gold and silver that glitters through the world. For of what real and salutary use are the perishing riches of the earth, unless accompanied with morality and enlightened benevolence ? How much more acceptable, or safe and improving would be the society of the barbarous *Patagonian* pagans, if rich as Cræsus, or rolling in all the fantastic splendor and wealth of the eastern nabob ? Those generally, who know not properly how to appreciate and use the treasures of this world, are made the worse by possessing them ; and consequently more anxious, overbearing and unhappy. Above all, the miserly, ungrateful man, full of unprofitable, wasted years and opportunities, having no heart to thank and serve his Creator and Preserver ; or to love,

comfort and befriend the needy and unfortunate, or to build up and improve society, is generally speaking, not only the most useless and friendless, but the farthest removed from real felicity among the sons of men. He seems to have no tender sympathizing friend on earth, or in heaven. His property is his absorbing idol. He values a cent more than his soul; in fine, he seems scarcely to realize that he has a soul or a mind. And as for heaven, judgment and eternity, he dreads the very thought and sound of them. And his withered and scathed conscience and soul are tortured, and he trembles amidst all his hardness, opulence and daring presumption! Poor, blind being! thou art just on the borders of an opening, dreaded eternity!

Now a correct, enlightened care and attention to early impressions and judicious instructions, will generally result in happy, useful lives, and hopeful, peaceful age and death. Here we may be taught the foundation of good manners, sound principles and right feelings—to deal justly and kindly, to love mercy, and to walk humbly with our God.

As to the specific manner of address and deportment, no precise rule can be laid down; for our intercourse with the world is an expanded scene, subject to an almost infinite variety and change of circumstances. The cultivation of good feelings and principles, with an enlightened understanding, will afford the best facilities, and abide the strictest test, in regard to our deportment and daily conduct towards each

other ; and these will effectually teach us, that some ways and habits among men are repugnant to good manners and correct taste.

First—All kind of mischief and impertinent intermeddling with and disturbing the concerns of others. It is not a strange sight, to see a class of rough and reckless persons, even apparently proud of being considered roguish, smart fellows, and generally forward in all scrapes, assaults, night mischief and riots, and in abusing such as fall in their way, more especially, the simple and unoffending portion of community. All such proceedings and conduct are criminal violations of correct, or decent deportment.

A *second* class distinguish themselves by a noisy, saucy and profane course of conduct, equally annoying to the peace and order of community, and disgraceful to the actors. *Another class*, may be known by their foppish and assuming airs, and attempts to engross the conversation and matters, where they happen to be ; most disgusting to all present but themselves. Such disagreeable and ill-bred characters as these classes embrace, are noticed more or less in private and public circles and business places, in schools, in public houses, and all assemblies and collections of citizens ; and also, in stages, cars and boats ; and occasionally annoy our places of public worship, exhibiting the most deplorable defects in manners and habits, and ascribable in a great degree, to a criminal neglect or wrong conduct in parents

and superintendents of youth. The modest and unassuming, the plain and lowly, the feeble and infirm, and even the aged and pious portions of society, are too often assailed by such objects and ill-bred characters. And the most interesting conversations and discussions, having in view the best good of society, are not unfrequently annoyed by them.

Disrespect to parents, age, and venerable worth, are viewed by all correct minds as highly improper and reprehensible; yet instances of this vulgar rudeness are witnessed in this age and country. And much coarse and vulgar slang still prevails in certain sections and circles, in relation to serious, solemn and sacred subjects; and also against literature and refinement; against wealth and influence, however connected with merit and exalted virtue and moral excellence. Much of this springs from low, mean and envious impressions and feelings, wrongfully introduced into the young mind and disposition; and much of it from palpable ignorance of men and things.

The Athenians were a lively and warm hearted people, and delighted in assemblies, games and eloquence; and manifested much respect for merit and venerable age. But amidst their giddy excitements, they often disregarded their own precepts and maxims. An aged citizen once entering their crowded forum, was gazed at with deep, respectful attention, while his weak and trembling frame found no seat to rest upon. Afterwards, on the same

person's visiting a like assemblage of Spartan youth, the whole crowd simultaneously arose, offering their vacant seats for his accommodation ; on which he exclaimed, "the Athenians know what is right, but the Spartans practice it." O, how amiable, how sweetly interesting is a lovely deference to venerable age, and kind treatment to the lowly and infirm ! And we find in Leviticus, xix. 32, that Moses, by divine command, speaks thus unto the children of Israel—"Thou shalt rise up before the *hoary head*, and honor the face of the *old man*, and fear thy God." The infirmities, the gentle and chastened wisdom, the venerability of hoary age, call forth this respect and homage. But the hardened, aged sinner and blasphemer, is a loathsome object, although his infirmity and blind stupidity may awaken our pity. Isaiah says, "But the sinner being an hundred years old, shall be accursed."

The formation and abiding nature of *habits*, from early impressions, incidents and education, justly claims the attention of the moral and christian world. We are, emphatically, the creatures of *habit*. In common parlance, it is called our second nature. Habits, with their peculiar appendages, good or bad, grow with our growth and strengthen with our strength. It would fill a volume to notice their number and variety. A few leading ones will be brought under review.

*First*, the habit of *indolence*, or *idleness*. Although doomed "to earn his bread by the sweat

of his brow ;” and although activity and effort are necessary to health and energy of body and mind ; yet man is probably prone to indolence, mental and physical ; and powerful motives and excitements are necessary to overcome this propensity. Such motives are strewed around him ; and after these motives have for a time, propelled him onward, so as to fix a *habit of industry*, his natural indolence yields to this law of habit, and makes him useful or injurious, according to the character of the habit acquired.

In the next place, I would rank *useless* or *pernicious action* and *industry*. Too much of this, call it *habit*, or folly, or by whatever name we please, abounds in the world. Were all men usefully and rightly employed, and kept from vicious action, the great family of man would wear a different aspect, and works of utility and improvement would every where thrive. But the extent of apparently useless, as well as injurious action and business, serves as a great drawback and impediment to such works and prospects. What a class of human beings, adults as well as children, dwell in the most favored parts of the world, unable or disinclined even to earn an honest subsistence, to say nothing of public and general improvement and benefit ? One has no talent or ambition to be useful, or had rather beg than work ; another unfits his natural sprightly powers, by habits gross and destructive, both of his own prospects and happiness and usefulness in society, and drags out a polluted, wretched life, hated and

despised by those around him. And the active, desperate villain, may destroy more happiness and the product of more useful industry in one night, than many enterprising citizens could accumulate through a long course of years. And the misery and enduring annoyance to the community and individuals, resulting from this folly, and perverted, wicked action, is beyond all computation.

Having recently addressed you upon the most prominent prejudices and offences in society, I shall not again speak of them under the division of habits, although many of them by long and wicked indulgence, owe much of their continuance and virulence to the overwhelming influence of evil example and *habit*.

The habit of *extravagance* and vain *parade*, frequently carrying with it foppery and embarrassment, has a pernicious effect upon society, by encouraging a false taste, particularly among youth, as well as a spirit of vanity and arrogance; and by discouraging that love of simplicity and unostentatious manner of business and life, which is so praiseworthy in itself, and so extensively promotive of the peace, order and prosperity of the people.

The popular notion, especially with youth, that a certain grade of promotion or wealth is indispensable to their welfare and happiness, and would complete and satisfy all their desires, is as delusive and fallacious as all other *castle-building*. These feelings, if not suffered to overpower the voice of conscience and all the

best affections of the heart, in the strife and means of attaining those objects, may serve as useful stimulants and motives for industry and enterprise. So with avarice and fondness for wealth generally ; and there is a nice dividing line between industry, enterprise and economy ; and slavish, corrupting avarice, speculation and meanness. And this prevalent delusion is much less pernicious than that spirit of pride, extravagance and profligacy, on which the welfare, integrity and real happiness of thousands are yearly sacrificed ; and by which frauds, bankruptcies and crimes are made so common and alarming. Led on by a miserable love of show and splendor, and made desperate for the means, many, very many covet, and dishonestly appropriate the earnings and property of others, and coldly and basely neglect all honest efforts at fair remuneration ; and would believe that government ought to help them away from all legal responsibility, and while in many cases surrounded by splendid trappings of furniture and equipage. There are exceptions to this view, among men deeply involved — of cases caused by real misfortune and uncontaminated with extravagance and baseness. But the garment here held to view, will suit to many, and such may profitably put it on, and consider. The excepted cases are less anxious for the law.

Whether the law in relation to bankruptcies, lately enacted by Congress will prove useful or not, remains to be proved. This legal mode of compelling creditors to discharge their debts



upon the debtors' delivering up what may be left on hand, always appeared as doubtful equity and policy, in my view. The system which has obtained in England, was thought to be necessary in their great leading concerns of navigation, commerce and manufactures, by interposing in hopeless cases of insolvency caused by misfortunes, and business connected with perilous incidents, where no human foresight could guard against them. The bankrupt system has since been expanded and applied to more general use. The settling estates of deceased persons in this way is convenient and proper, for nothing farther can be done. But it is more doubtful in other cases, where the rights of both sides ought to be guarded, and all inducements to reckless speculation and extravagance ought as far as possible, to be removed. Those who remember the law of this kind under Mr. Jefferson's administration, and witnessed the frauds and perjuries practiced under it, are slow to welcome another. Still it is possible that less iniquity and difficulty may arise under this.

By force of evil example and false notions in this respect, many weak and superficial minds are all their lives following an *ignus fatuus*, or plunged into temptation, and ruinous, destructive crime and infamy. And such as escape this, generally speaking, instead of gaining the respect of the world, as they vainly imagine, have a full share of public ill-will. Although such characters, while they are able to keep up

the display of extravagance, have a crowd of apparent admirers and followers, yet few substantial friends are found in their wake ; and when adversity visits them, these selfish admirers fly away, as insects before the gale. And such characters are usually complaining of hard fortune, or misfortune, and charge their suicidal wretchedness upon Providence, rather than to their own folly and improvidence. And most visionary men and poetic enthusiasts labor under this distorted and unprofitable, if not sinful propensity of charging the ill results of their eccentricity or mismanagement upon the dealings of God ; by way of repining and complaint, and not to their own unregulated lives and feelings. Not only our disapprobation, but our pity, is sometimes excited by viewing characters overstocked with all the furniture and symbols of luxury and extravagance, not their own in justice or right, alike bankrupt in pecuniary obligation and all the better appendages of practical life and economy.

It is painful to notice the erroneous notions and habits of many young men of moderate circumstances, and whose welfare and usefulness depend peculiarly upon their economy and industry. Neatness, and even elegance in apparel and equipage are meritorious, but a due regard must be had to means and circumstances ; and the young man of moderate circumstances, by aping the airs and equipage of the opulent and extravagant, will either remain poor and embarrassed, or very probably, become

dishonest and dishonorable. And this result will more especially follow that giddy and extravagant indulgence in high and dissipated scenes and habits, which many are fatally led to consider as evidence of gentility and merit.

And the rule or test, adopted by many, in regard to worth or character, is equally flimsy. It is generally that of mere personal appearance, or grade of wealth they possess. If one moves in a showy, splendid style, or is represented as rich, all is well in their way of judging. I knew one of these *deep* judges of human nature, and observed his course for years : when speaking of a man about to move into the place, or in commending a stranger, his first or second commendation would invariably be, "he is worth property : " "he is quite wealthy."

Now, to possess property or wealth is one thing — to use it properly, and to possess moral worth, is often another. To appear in high style, either in dress or equipage, is one thing ; to be a man of principle and moral excellence is another. And the style or estate, without the other qualities, only renders the man the more dangerous and odious. Let us then look farther into such things.

I have known lads so ignorant, and improperly bred up, that they would treat a plain homespun person with absolute contempt, when the innocent object of their miserable scorn possessed more good sense, more merit and more learning and genuine refinement and taste, than the gaudy reptile that fluttered in his silks, and

solaced his polluted vanity with uncomely and obtrusive self-conceit !

And I have pitied the case of many a vain coquette, or miseducated young Miss, gifted with native sprightliness and sensibility, a stranger to prudence and good sense, ignorant of every thing she ought to know, deaf and disdainful to the calls of wisdom and piety, and bound unconsciously to inevitable ruin !

And the world still possesses many plain, industrious, sensible men, who began business and life in *the right way*. Though poor, yet rich, because prudent, economical and upright, they regularly advanced, became highly respected, and some of them opulent, and now shine as ornaments and lights in the world, the best and firmest pillars of society and the state. And some such even now, amidst the general apostacy, live even in this vicinity.

Foppery, pedantry and dashy vanity are silly, and though occasionally impertinent and troublesome, yet are too inoffensive to require much attention or reprehension ; but kindness to those who are peculiarly addicted to them requires a little attention. Youthful soil is the most infected with these weeds in society, though they more or less show themselves through all the seasons and stages of life. Enter a ball-room or party, and among many modest and sensible young persons, a few dashy and conceited ones will show themselves so full of affected importance, troublesome dictation and impertinent vanity, as to raise the stifled or silent contempt

of well-bred and sensible minds. Perhaps one of them may have seen a city party or row, and is very knowing as to the great things there done. Perhaps another may be a clerk in a store, or attorney's office, or member of college or other seminary; or even may have passed through his classic course. Such places are their chosen ground; and the pedant and vain fop will there display his wonderful airs, with all the adroitness of a French dancing master. The gayest and most fashionable part of the circle will share their special favor and improving presence. High-toned conversation and compliments will be dealt out — great familiarity and freedom with the ladies, single and married, will be assumed. They must dictate or lead not only in the *important topics* of conversation, but in the amusements and occupations of the scene. This impertinence and disgusting deportment is not confined to lads and men, but the pretty forward misses must ape them. And while the most splendid portion of the party are annoyed, or amused by their airs and special favor, the plain and reserved part are viewed and treated with neglect, (sometimes a pleasant slight,) if not with scorn. They will hasten by an aged and discreet class, as they would sheer round a gloomy sepulchre.

I once heard one of this class, having just taken a school in a respectable business place, where husbands and wives generally visited together, complaining of a defect and want of taste in this respect, suggesting that the young

married *ladies* ought to mingle more with the others in their merry parties, whether their partners would join or not. The discreet *married ladies* still attended to their proper duties, and visited places proper and pleasant for their husbands; and chose to regulate their visits and intercourse in their own way, and to leave the foppish, forward stranger and school-master to take care of his scholars. And a young Miss of fourteen in a neighborhood circle of highly respectable friends, when an allusion was made to the talents and tenets of *Calvin*, the great *reformer*, pertly remarked, that "Calvin was an old fool." This class feel and act with about as much good sense and manners, as this girl did.

Besides this annoying kind of pride and parade, there has prevailed in our dear New England and other sections, a mistaken and destructive propensity to what, in fact, though frequently well meant, and even deemed honorably enterprising, amounts to pernicious extravagance. I mean the taste and mania of expensive unnecessary buildings, in villages and the country, and for private and public use. No one acquainted with the author will attribute this suggestion to a narrow, vandalizing, or miserly spirit. But every observing man must have witnessed much needless expense and sacrifice in this way. True policy requires a correct taste and practice in relation to public and private edifices and buildings in general use. Our southern brethren have not so largely gone into

an ultra habit in this business—perhaps they may have even erred sometimes on the opposite side. There is unquestionably a medium and correct course which ought to be adopted, uniting plainness and elegance, convenience and durability; and an enterprising ingenious people will finally seek that course, and prevent much unnecessary sacrifice of property and convenience. The modern taste and habit of erecting huge and expensive hotels, and other mansions and buildings of a public kind, have many admirers and supporters. But, is it correct and promotive of public good? These immense piles, involving prodigious expense in their erection, furnishing and attendance, must of course, very considerably increase the expenses. And the capital involved in these establishments, must exceed the means of most individuals, and place them in the hands of mere hirelings, occupying frequently for short periods, and whose grand object must be, to get as much as possible from their guests. More moderate establishments, to say nothing in relation to the expense, would often afford more convenience and tranquillity.

The same taste for splendor and magnificence has prevailed in regard to buildings for public worship and private dwellings. Pass through the country and our villages and cities, and you cannot but be struck with the truth of this remark. See, scattered over this enterprising land, large and unnecessary dwelling-houses, often partially finished, and awkwardly arranged.

To this custom and propensity may be traced a reason why many of the hurried and overdone villages, are overwhelmed with embarrassment; and many industrious citizens plunged into debt and insolvency. There is nothing gained by it in elegance or appearance, for a neat, tasteful, moderate style of building is even the most elegant. And as for convenience and profit, all correct and experienced minds know where these rest. For there are no expenditures more dead and profitless than those vested in extravagant and unnecessary buildings. I believe the time will ere long arrive, in this region, where stone, and lime, and brick are all so easily procured, when a leading portion of our buildings shall be constructed of these materials, and in a neat and convenient style.\*

This habit and propensity is rather a northern and middle States' one. And there has prevailed a strange custom in our hilly northern section, of neglecting valleys and low lands, and cleaving to the hills, even their tops, for purposes of buildings, roads, &c. The New England people have been busied for the last thirty years, in correcting this mistaken custom; and much remains yet to be done. It is peculiarly inconvenient in our bleak climate, to locate our meeting-houses, and other public edi-

\* There are many reasons for this change in building. In the end, it is cheapest; taking into view, their durability. They are less exposed to fire, which has become a most appalling scourge, especially in cities and villages. They are cooler in summer and warmer in winter, and a great saving is made in the trouble and expense of the frequent repairs which wooden buildings require.



fices, as well as dwelling-houses, on the pinnacles of our hills, where every thing must be dragged up at great toil, and no water-power or privilege can be had; and where the boisterous winter blasts sweep over with so much severity.

And then the public roads must also, through the same strange custom, pass by these settlements, and be rendered almost impassable. A number of years ago, a most ridiculous notion prevailed in favor of making straight roads over our broken hilly region. Instead of winding round the hills at a moderate ascent, vast merit was attached to *shortening* the distance by going direct; and many leading highways were nearly ruined by the practice. It is however gratifying to see both our buildings and roads descending to more appropriate and convenient places.

The habit and propensity of ascribing vast merit and convenience to ancient and distant times, places and objects, have long prevailed. And our citizens sometimes form imaginary and unprofitable notions and views respecting remote ages, climates, countries and persons. Hence we become enamored with the manners, virtues, and supposed simplicity of the ancients, and with the soil, climate, and supposed great excellences and advantages of far remote and newly-discovered or settled countries, and are often led by such illusive views, not only to overrate the virtues and character of past ages and authors, and to slide over their errors and vices; but likewise to fall into a like partial

estimate of distant and highly-extolled regions, which tends to foster a spirit of restlessness and speculation, and hasty, ill-judged removals, and much family and individual hardship, disappointment and distress ; and may occasionally lead to misanthropic feelings towards the friends and blessings within our reach.\*

I need not here allude to the old, wretched habits of *Gambling* and *Intemperance*. All know that these *have been* the most deadly enemies to the young men of our country. Blessed be Heaven ! these are beginning to be understood and resisted in a manner hopeful and honorable to the character of the age we live in.

Shall I name another less alarming, though remarkably prevalent and troublesome *habit*, so fixed and popular, and sustained by long use and indulgence, as probably to defy and baffle every effort at reform ? I allude to the *excessive use of tobacco, under various forms and ways, by snuffing, smoking and chewing*. This powerful and extremely noisome weed may be useful in certain cases with certain ages and constitutions ; but being narcotic, exhilarating and poisonous, there can be no doubt that its

\* It is not here designed to discourage or condemn the fair course of emigration to the West, or valley of the Mississippi, as our western regions are termed. But the author even in this, would suggest that our eastern emigrants may err in rushing heedlessly, too hastily, and too far. Why is it necessary to press on to Texas, California, Oregon, or even to upper Missouri, while so much precious and cheap land can be had in the states and territories east of the Mississippi, and on each side of it ? It has long been my opinion that no part of the earth presents such an expanded extent of fertile land, connected with so many advantages, as that region, and I rejoice to see it settled and improved by an enlightened and industrious population.

present unrestrained and general use, by all ages and conditions, is often injurious, and involves much needless expense and inconvenience. It appears well enough to see the aged partake in the habit of smoking; but as boys and lads rush into the profuse use of this article, puffing about their cigars in all circles, it cannot be otherwise viewed than as a needless and pernicious habit.

The proneness and *habit* in too many instances of believing and circulating evil reports against others, and of magnifying their errors; and of sliding over our own faults, or viewing them through a partial medium, has a mischievous effect both upon ourselves and others, and leads to much scandal and injustice. This blindness and unfaithfulness to self-accusation and examination, has much the same effect in morals, as self-righteousness has in religion. It wraps us up in self-complacency, and diverts or blunts the wholesome influence of needful, deserved reproof. Charity and correct feelings and manners require the removal of this blinding *beam* from our view.

The agitating, pestiferous *habit* of unkind or heedless *tattling* and *slander*, is a besetting, vexing habit and sin. Aggravated and malicious defamation exposes the authors to exemplary damages; but the more general kind of uncharitable and random *tattling*, seldom meets with just correction. We ought to shun the whole viperous brood, and rise above this grovelling habit, and, like the eagle, take a loftier

flight; and range the purer atmosphere of ennobling charity, far above the chilling mists and dirty sloughs of meanness and slander.

Other habits, connected with self-indulgence and gratification, injurious to health and purity, might be noticed; but time will not permit of farther details. And I will remark in close, that as to the last topic of my discourse, the *occupations* and *business* of man, many of the preceding observations will justly apply. Let youth resolve to do well, and act well their several parts—"there all the honor lies"—and firmly persevere in such manly purposes; for broken resolutions left unrepaid, lead rapidly to moral desolation and ruin. Work while the day lasts, and lay up a good supply of useful practical knowledge, and rest your character and temporal prospects upon the firm basis of principle and correct habits, and poise yourselves upon this foundation through middle age, and desert it not in old age. From motives of principle, duty and utility, shun every avenue to temptation and vice, and cherish and improve your bodily and mental energies and health, blending active physical exercise and industry with intellectual and literary pursuits and efforts.

Pope says of a distinguished Roman thus employed:

"And more true joy *Marcellus*, exiled, feels,  
Than Cæsar, with a senate at his heels."

In the business profession, and leading occupations of life, consult your own taste, talents and best judgment, and the advice of judicious men and friends, seeking also the direction, guidance and blessing of Heaven, in soberness and truth. In your education, preparatory to the business or profession of life, it is always well to have a thought upon the profession or line of business you intend to pursue. This may not always be practicable, as at that stage some may be unable to make the selection. While a general course of classical and literary study will be proper, those branches and sciences more immediately useful in your contemplated course of life, ought to claim your special attention. For no human mind can be equally and fully master of all the different branches and departments of science and literature. It may at once be seen why a clergyman, wishing to scan and understand fully the scriptures, should attend more thoroughly to the Greek and Hebrew, than the physician or counsellor at law, while perhaps the *Latin* might be equally useful to all—and thus in the various concerns of life. The traveller, and those engaged in foreign business, in commerce and navigation, will find it useful to pay special attention to nautical science, natural philosophy, geography, and the modern languages. And the young man expecting or wishing to be engaged in the legal profession and politics, need not to be told that he will need an acquaintance with the best and standard works and treatises

on law and jurisprudence. And in all cases, and under all circumstances, study and canvass the lives and characters of great and good men, of the present and past ages ; of the Washingtons, Wesleys, Wilberforces and Franklins of the world. Cherish faithful, tender consciences towards God and man. Love and venerate your Creator, Saviour and Preserver, love your country, and fellow immortals, and do them good and not harm. Strive to command your own temper and rule your own spirits, and to gain your fair support by honest means. In fine, shun and resist *evil*, and cleave to that which is *good* ; and devoutly seek, through faith, penitence and love, to gain the favor of your God *here*, and his approving welcome *hereafter*.

Through all the changing scenes below,  
Through joy and hope, through grief and wo,  
    Along the walks of life ;  
The sons of men from Noah's day,  
Are prone to passion's restless sway,  
    To cruelty and strife.

They heedless launch on life's rough seas,  
And rashly sail before each breeze,  
    Where shoals and breakers lay ;  
No compass to direct and cheer,  
No rudder, mid the waves to steer  
    Along the dangerous way.

No wonder then, such crowds are lost,  
And on life's raging billows tost,  
    And ne'er return again ;  
For vile temptation's luring smiles,  
And sin's delusive, treacherous wiles,  
    Have rarely ply'd in vain.

O then, young man ! before too late,  
 Seek wisdom as your best estate,  
 To guide you on the way ;  
 Your years once spent, return no more ;  
 Nor floods of tears can e'er restore  
 One precious, misspent day !

I will add another brief discourse, which was addressed to a different class, some years previous to the preceding ; but which is calculated to extend and sustain the subjects and reasoning therein, and the reasons suggested for inserting the last lecture requiring this.

#### REMARKS

*On artificial or affected sensibility, and false delicacy and modesty, with allusions and animadversions upon several popular prejudices and errors.*

Nothing in this “vale of tears,” this state of trial and anxiety, can be more pleasant and interesting than *genuine sensibility* and friendship ; and on the other side, how disagreeable and annoying is cold stupidity and hypocrisy, with ignorance, mean prejudice, and vulgar, contracted feeling ? — all uniting their baneful influence to foster and extend false notions and pernicious habits and practices in relation to our duties and moral deportment, and the prevalence of moral and religious apathy and error ; or, at best, a false and affected spirit of sensibility and sympathy.

This spurious or distorted tone of feeling and

sentiment discovers itself in various ways and forms, sometimes in the most fulsome flattery and heartless compliments, assurances of favor and over-kind invitations. Again, it will show itself in the most ardent, unpractical and disgusting declamation and gesticulations, or high-toned excitable compositions. The French are thought to possess much of this peculiarity; and the high and fashionable circles are more or less chargeable with it, where more parade, form and profession are made, than genuine friendship and artless sensibility felt. Much of this originates in mere common complacency, artful policy, amusement and vanity.

This tone and spirit, by some most strangely deemed evidential of merit and real politeness, is also nourished by too much *novel-reading*. Here I would not assume a churlish censorship, and condemn the fair and rational use of these works—novels and works of fiction. The better part of them, such as Scott's, Cooper's, Miss Sedgwick's, &c., are well worth reading, and may impart some useful knowledge of human nature and life, and assist the taste, enliven and interest the mind, and improve our style of speaking and writing. But the misuse of them, like that of other delicacies and luxuries, is pernicious. The using them as our common and indispensable literary food and refreshment, to the disrelish or exclusion of more useful and substantial aliment,—this vitiates and belittles our minds, and in lieu of native and honest sensibility, engenders a dis-



eased and miserable artificial tone of feeling and action. Hear what the celebrated Dr. Chalmers says on this subject :

“The man who *considers* the poor, instead of slumbering over the emotions of a *useless sensibility*, among those imaginary beings, whom poetry and romance have laid before him, in all the elegance of fictitious history, will bestow the labor and attention of actual business among the poor of the real and living world. Benevolence is the burden of every romantic tale, and every poet’s song. It is dressed out in all the fairy enchantments of imagery and eloquence: all is beauty to the eye and music to the ear. Nothing is seen but pictures of felicity, and nothing heard, but the soft whispers of gratitude and affection. The benevolence of the gospel lies in actions. The benevolence of our fictitious writers, in a kind of high-wrought delicacy of feeling and sentiment. The one dissipates all its fervor in sighs and tears and idle aspirations; the other reserves its strength for efforts and execution. The one regards it as a luxurious enjoyment of the heart; the other, as a work and business for the hand. The one sits in indolence, and broods in visionary rapture, over its schemes of *ideal philanthropy*; the other, steps abroad, and enlightens by its presence, the dark and pestilential hovels of disease. The one wastes away in empty ejaculation; the other, gives time and trouble to the work of benevolence—gives education to the orphan—provides clothes for the naked, and lays food on

the table of the hungry. The one is indolent and capricious, and often does mischief, by the occasional overflowings of a whimsical and ill-directed charity; the other is vigilant and discerning, and takes care, lest his distributions be injudicious, and the effort of benevolence be misapplied. The one is soothed with the luxury of feeling, and reclines in easy indolent satisfaction; the other shakes off the deceitful languor of contemplation and solitude, and delights in a scene of activity.

“Remember, that virtue in general is not to feel, but to do—not merely to conceive a purpose, but to carry that purpose into execution—not merely to be overpowered by the impression of a sentiment, but to practice what it loves, and to imitate what it admires.

“To be benevolent in speculation, is often to be selfish in action and reality. The vanity and the indolence of man, delude him into a thousand inconsistencies. He professes to love even the semblance of virtue, but the labor of exertion and of self-denial, terrifies him from attempting it. The emotions of kindness are delightful to his bosom; but then, they are little better than a selfish indulgence—they terminate in his own enjoyment—they are a mere refinement of luxury. His eye melts over the picture of fictitious distress, while not a tear is left for the actual starvation and misery with which he is surrounded. You are not to conceive yourself a real lover of your species, and entitled to the praise or the reward of benevo-

lence, because you weep over a fictitious representation of human misery. A man may weep in the indolence of a studious and contemplative retirement; he may breathe all the tender aspirations of humanity; but what avails all this warm and effusive benevolence, if it is never exerted—if it never rise to exertion—if it never carry him to the accomplishment of a single benevolent purpose—if it shrink from activity, and sicken at the pain of fatigue. It is easy indeed to come forward with the cant of hypocrisy of *fine sentiment*; to have a heart trained to the emotions of benevolence, while the hand *refuses the labors* of discharging its offices; to *weep for amusement*, and to have *nothing to spare* for human suffering, but the tribute of an indolent and *unmeaning sympathy*."

I might extend these beautiful and appropriate extracts; but enough has been said on this part of my discourse; and I will hasten to discuss the other topics alluded to:—*false delicacy* and *modesty*, and *popular prejudices* and *errors*.

First: In respect to *amusements*. These are designed as relaxations and entertainments; and are in their nature, alluring, and through the influence of fashion and habit, may become intensely absorbing. The character and prospects of nations, are deeply affected by them. An indolent, volatile or effeminate people are more prone to kindred amusements, than a laborious and enterprising one. The deterioration and downfall of Grecian and Roman enterprise and independence, were preceded by an

excessive fondness for amusement and luxury. A wise people will guard against an improper indulgence of those habits and amusements, which are pernicious to the morals and manly energies and character of the republic; and strive to introduce and encourage a rational and useful system. Society and individuals require proper recreations and amusements. Let them be based upon reason and morality, and have in view both mental and bodily improvement and benefit. Habit and fashion will make them agreeable. How soon would the use of a tumbler of pure water become as grateful to the taste as the harsh bitters and high-wrought drams of former days; and the pleasant, useful lyceum-room, or social moral improving meeting, as the midnight noisy revel or the heartless theatre! and no intelligent, correct mind, bred up to devote the holy Sabbath to appropriate worship, calm rest, and religious and moral improvement, would exchange or part with these dear privileges on any consideration. Hence the vast importance of a rigid discipline in the regulation of our habits and customs. Every inclination and habit of decidedly vicious or injurious tendency in thought, word or deed, ought to be carefully avoided or immediately subdued; but so mistaken and contracted are many minds, that many of these are less dreaded than others in themselves comparatively innocent, and even useful.

For instance, in relation to balls, or the amusement of *dancing*, many people, and those

too of a thoughtful, respectable and pious class, can perceive nothing in this custom but immorality and crime; and while they may view bitter invective, slander, extortion and speculation, with many cheating habits of marketing, and grinding avarice, with a degree of *sang froid*, would seem to shudder at the idea of entering a *ball room*, however orderly arranged and conducted. Now this is misjudging. Properly regulated and duly restrained, this may be both a civil and healthful recreation for the young. And as with many other customs and practices, the difficulty lies in the mismanagement and abuse of it. If connected with dissipation, rudeness and extravagance, it will of course be injurious and immoral. And all must be sensible that too much of this—too much dashing extravagance of dress, equipage and finical preparation have crept into fashion in this amusement. Too much time, and many unseasonable hours have been devoted to it. And most have noticed at our balls, and other scenes of gay amusements, a great and culpable want of prudence, (not to say of good sense and decency,) and of care of health from exposure to colds and consumptions, in a vain destitution of proper and substantial clothing. And this excess of vain pomp and extravagance, has often fascinated the young and inexperienced to disrelish and despise the plain and ordinary avocations and affairs of life, and by dazzling and unduly exciting the youthful, susceptible imaginations, seduced thousands into dissipation,

lewdness, bankruptcy, and every evil work. Under such miserable excitement and delusion, many are led to more preparation, solicitude and sacrifice to participate in a splendid dance or ball, than they would undertake to establish themselves in a fair business for life. But once let these abuses become disreputable, and the balls be properly limited and distinguished for prudence, plain and neat simplicity, and for correct moral deportment and order; and relieved from all loose and vicious manners, coquetry and vain extravagance, and all might be well. Care should also be taken, not to introduce them too near upon mournful and solemn occasions. Nothing can be more out of place than to see such scenes disturbing the feeling and solemnity of serious and funeral occasions.

This marked antipathy to particular amusements, and partiality to others, is seen in many other cases. Many very honest and amiable persons will look upon the game or amusement of *chess*, *billiards* or *whist* with keen disapprobation, while the puzzling game of *checkers*, and noisy play of *blindfold*, appear in their view as pleasant and commendable.

Similar *prejudices* are manifested through the whole circle of habits and customs, recreations and business of life. These prejudices and errors generally owe their existence to early impressions and limited views of human nature.

Another habit and prevalent error is that of ascribing a wrong, and even obscene bearing or application to words and language proper in

themselves, but which may be differently construed, to the prejudice of the author. This perversion and distortion of one's sentiments and expressions is an index of a low or loose mind ; and extend to actions and address as well as language. If social and frank people, especially those of different sexes, happen to exercise a free and familiar conversation and manner with each other, however correct and pure ; or cordially to greet each other in a manner not exactly to the taste of these busy wise-acres, it will probably be viewed and represented as wanton or ridiculous ; when in fact this very frankness and artless manner is often the surest test of innocence and worth. Care should be taken against the indulgence of such prejudices and ignoble feelings, for the frank and honest mind has less cold, calculating hypocrisy and management in his manner and address than the designing villain.

When the celebrated Judge —— was impeached before the senate of the United States, two affectionate daughters attended during the final question, which so deeply involved the honor and welfare of their father and family ; and they had the pleasure to witness that the two democratic senators from Vermont, both politically opposed to their father, voted in his favor, and thereby saved their aged parent on some of the charges. This independent conduct made a deep impression on the minds of these filial daughters. These senators afterward, through the invitation of the late Hon.

Mr. H——, called upon the Judge's family. As they entered the house, and were recognized, these lovely daughters saluted them with a cordial kiss in token of their gratitude. Now, what rude beings, in the estimation of certain people, must these warm-hearted children have been ! While in reality, the transaction was not only pure, but highly proper and becoming ; still I admit, and enjoin, that in the general intercourse of the sexes, a prudent reserve and dignified deportment is proper and necessary, especially towards the more vulgar and uncultivated ; for many conceited coxcombs would view even a generous smile from a female as evidence of lewdness, and an invitation to rude and lascivious liberties.

At a fashionable party, while the celebrated Mr. D——, distinguished as a belles-lettres scholar, was editor of a leading periodical in ——, a lady speaking of another, who was absent, but happened to be the subject of conversation, observed that she was a lady of brilliant imagination and easy delivery. Though spoken in friendship, and designed as strictly friendly and complimentary, it caused an insulting sneer from some of the company, and so mortified the lady, that she rose to leave the room, observing that she must unconsciously have done something improper, and lamented that she was ignorant of her offence. Mr. D. took fire at the abuse of this lady, and being the pride and ornament of the circle, and highly gifted with colloquial talents, vindicated the



perfect propriety and delicacy of the remark, and denounced that perversion of intellect that could attach no other meaning to the word *delivery* than child-birth, very little to the honor of those who had raised the vulgar sneer. How improper and even ridiculous was that ill-directed sneer? The enlightened world has a fair right to ascribe meanness and bad taste to those who are ready to impute the worst motives and meaning to the language and actions of others. And this is a prominent and odious trait in the character of many, and may be ranked among the *popular errors* of the age.

And it cannot be denied that no small class are haunted with continual prejudices and jealousy against the wealthy, the elevated and learned classes of community. They ascribe to the rich and honorable, the most odious pride and hauteur, merely because they are placed higher in community than themselves; and are ready to oppose and traduce them and their families as nabobs and aristocrats; when in justice and truth, men and women ought to be judged (as they are by their Creator) according to their real merit or demerit, and not according to the quantum of riches or poverty they may possess, or the particular grade they may occupy in society, or the world. How many of the rich and exalted characters of our day, exhibit lives consecrated to piety, moral rectitude and untiring benevolence!

And it is equally clear, that there is another

class of pompous and superficial people equally prejudiced and disdainful towards every person and thing plain and unpolished. These prejudices and errors, however prevalent savor of meanness and folly. The Bible says, "the rich and the poor meet together; the Lord is the maker of them all."

Whims and prejudices, according to the fashion of the times, even prevail in relation to names and terms, and have a powerful bearing upon authors and orators. A single phrase or peculiarity, trifling in its nature, uttered or published; and a single oratorical dash, or the absence of flourish, or a flat or feeble tone of the voice, may build up, or pull down a respectable speaker or writer in the estimation of many, according as it happens to strike their ears or tastes. I recollect when the terms *pa* and *ma*, arbitrarily substituted for *father* and *mother*, were so much in vogue, that a person adhering to the good old style of calling his parents father and mother, was considered little less than a vulgar ignoramus. The terms were probably a contraction of the Latin words *pater* and *mater*, and were well enough for children and the familiar style; but to exile the legitimate and venerable words of *father* and *mother* for their accommodation, was never deemed necessary by sound literary gentlemen. And our southern brethren generally ridiculed the insipid terms. And the corrected taste of the public is now such, that the friendly and gen-

uine language of father and mother may be used without incurring insult. Other instances might be adverted to, of similar customs and affectation. A peculiar twisting and bending the sound, or pronunciation, of the letter *u* in many words, giving it a remarkable *chewing* character, as *virchew*, *spiritchewality*, &c. was a few years since all the ton, with a certain class of speakers, and still prevails to some extent. And an awkward emphasis of a few monosyllables gave to common conversation a stiff and affected turn, such as, "I am *not* well — He is *not* at home," &c.

Thus we find how prone mankind are to prejudices, popular errors, affectation and novelties.

Nor do the most serious and solemn subjects escape this prejudice and false delicacy and abuse. Children and others are often affected with a horrid dread and aversion to the very thought of *sickness*, *death* and *eternity*. They avoid a sick room, even that of friends and connexions, as they would a dismal sepulchre; and as for giving any suitable thoughts to the great and momentous concerns of death, the soul, and approaching entrance upon futurity, the eternal state beyond the grave, how unwilling are their volatile and uncorrected hearts! And what efforts and contrivances are resorted to, to keep them at a distance! Even the great and christian duty of prayer is dreaded as a gloomy business, and irksome restraint! All these distorted and unhappy feelings arise from prejudice

and erroneous impressions and education. And the popular notion and habit of seeking ways and means "*to kill time*," as it is termed, has the same origin. Ah, why so anxious to *waste* or *kill* the few short hours of your existence ! Do not, thoughtless man, the wheels of time roll fleet enough ! How long do the last twenty years appear in a retrospective glance ? where (if your life should in mercy be spared) will the next term of fifteen or twenty years place you ? On the very border of life, in dotage or infirmity beyond all remedy ! Why then so anxious to speed or waste the period of comfort, activity and usefulness ?

Sickness and mourning are often bestowed in mercy, to reclaim the wayward wanderer to duty and virtue — sometimes as judgments for self-abuse, presumption and impiety. We ought to view them as such, and cordially render our sympathy and assistance to the distressed and needy, and profit through their instrumentality. The good Samaritan's benevolence and practical kindness is enrolled on divine record as a perpetual memorial. And where would the sick and dying find aid and consolation, if men generally dreaded and avoided them ? Thank Heaven, "the feeling heart," the helping hand, and "the tear of pity," have not yet abandoned this vale of sorrow and suffering. All do not *pass by* the sick and bereaved, like the heartless Levite — all do not, through dread, or cold and false notions of selfish safety and ease, fly

from the abode of sickness and distress, or the chastening, instructive scenes of mourning. All are not ashamed of their Saviour's cause, and requirements of prayer and religious duties—all are not deaf and dead to a proper and enlightened regard and attention to the things that pertain to their future and everlasting welfare.

“Ashamed of Jesus! yes we may,  
When we've no sins to wash away.”

Some people in high and giddy life, entertain a morbid and uncomely antipathy towards the natural indulgence of ordinary grief, on the death of friends and relations. I recollect a case where a gentleman of this cast, on the evening after the funeral of his wife, finding his children weeping at the loss of their beloved mother, appeared much engaged to cheer up their minds, and finally got his violin and struck up some lively airs, and urged them to *dance*, in order to divert their grief! How much better might this bereaved husband have employed these moments in mingling his tears with theirs, and taking such an opportunity to impress upon their tender minds, moral and religious instruction! But he had no such taste. He knew better the play of his fiddle than the nature and use of mourning and affliction. His *prejudices* and *false delicacy* thus led him into barbarous insensibility and stupid folly; and he, not long after, died an unhappy, fallen man.

And lastly, I will allude to a general case of false delicacy, resting principally in omission of duty and faithfulness to our friends and each other, in relation to their habits and views, which savors of meanness or cowardice. Sometimes, to be sure, we meet with a firm, yet mild and faithful monitor in our connexions and friends ; but oftener with such as withhold all needed and wholesome reproof and advice, lest they should disturb or wound our feelings ; and hence we generally pass along in great ignorance of our own faults and those of our families and connexions. I remember a case in point. An unwise father, on finding that a favorite son had committed an offence of somewhat popular cast with the gay world, and that satisfaction must be made, or a suit would be instituted, concluded to compromise the affair, but on settling, requested that his son might be kept ignorant of the payment, lest his feelings might be hurt. The favor was granted ; and the son soon after fell into deeper crime, was prosecuted, and ultimately became a noisome vagabond.

Honest principle and duty, as well as friendship and affection, demand a far different practice. We ought with all the zeal and energy of love, to arrest their faulty and vicious course, and like the prophet Nathan hold forth the gloomy picture of their sins, and say, "Thou art the man !" By such a frank and faithful course, we might often save from moral shipwreck our dearest friends and neighbors, and witness the

return of many deluded wanderers to duty and love, and receive from their corrected hearts the rich tribute of gratitude and thankfulness.

Thus I have endeavored to trace out and expose the lurking-places and progress of some popular errors and prejudices, and the deleterious effects of affected or morbid sensibility and delicacy.

### CHAPTER III.

Containing some useful hints and views of National policy and justice, and of our political and business concerns and property, and various relations in life; and also some deeply interesting points in Religion and Morals.

SUCH as expect in the following pages, any attempt at political or party effect, or popular declamation, or an effort to gain applause or patronage by exciting or fostering the peculiar political or religious tenets of any party, denomination, or class of men, will be disappointed. But such readers and patriots as wish to promote and sustain the cause of truth, piety, liberty, morals and benevolence — to hold converse and counsel on the causes of national, as well as individual dangers, difficulties and miseries, and also of those which lead to safety, happiness and durable prosperity; such as would calmly view things in their true light — shun danger, and correct evil — restore and secure a pure state of moral and political feeling and principle — and to lead the risen and rising generation into that practical industry and sobriety which maketh rich and honorable through diligence and peace; in fine, to unite the American people into a band of brothers, feeling that truth and “*righteousness exalteth a nation*,” while “sin is a reproach to any people,” — that moral and religious light and influence can alone render our liberties and



enterprises useful and permanent ;—*to such* I commend this book as a friend and help-mate.

Nations hitherto have had their rise and fall, their morning, noon, and evening. And so strikingly have passed through these changes and revolutions, that those most prominent in history have scarce a living witness of their former standing and glory. Where now is Babylonia, Media, Macedonia, and Carthagenia? Where is now the splendor and glory of Jerusalem, Nineveh, Athens, and Rome? Are not modern nations subject to like changes and reverses? Compared with many nations, the preservation and longevity of England and France, with their mighty influence and power, afford matter for deep and instructive contemplation, inasmuch as they present almost an exception to the general progress of nations, and have baffled the predictions of their enemies; and may be ascribed to extraordinary causes and efforts, under the favor and providence of Heaven. Has not a cherished spirit of industry and emulation, combined with a noble zeal for national character and improvement, prevailed there, more than in most other nations? And although much evil and corruption have prevailed in those nations, yet the mild and conservative influences of religion and learning have softened and enlightened the native fierceness of the people, and amidst all their impiety, probably more righteous souls have dwelt in London and Paris, than were required to save guilty Sodom itself.

Cruel and oppressive as they may have been at home and abroad, during various periods of their existence, still, *Englishmen* and *Frenchmen* foster an ardent and invincible partiality and love for their native lands. And well they may. Standing at the head of the great family of nations, in wealth and power, in civilization, business and arms, in literature and the arts ; who would not glory in being ranked among their sons and citizens ? Well may the bosoms of their distant sons, however remotely dwelling, and however estranged by long absence, and even banishment from their native shores, swell with mingled feelings of admiration and regret at the recollection of their native lands, and the gloomy distance assigned them !

And one of those remarkable nations is our parent country ; and the other has been rendered deeply interesting to us by events connected with our history and independence. We are more intimately connected with those countries than with the rest of the world. Our intercourse and business have been more with them, and if we are wise, we shall profit by our acquaintance, avoiding their errors, and gathering much benefit and instruction from their experience and wisdom.

But we must not rely, for our welfare, improvement and preservation, upon our own local advantages, our great and distinguished privileges, or upon foreign and extraneous aid. Wisdom directs that we look to better and surer sources. It will be well for us to know *our-*

*selves*, our dangers, our besetting temptations and sins ; and our great individual and national duties. And to gain this knowledge and true wisdom, we must be true and faithful to ourselves and others. For if this people are led to substitute *selfishness* and *power* for *right*, and to adopt or reject measures and systems from motives of party and prejudice, without due regard to justice, wisdom and truth, or to act from emotion and passion, rather than from reason and principle, the great and manifold blessings and privileges bestowed upon us by indulgent Heaven, the prayers, efforts and sacrifices of our *pilgrim ancestors*, and the precious counsels and admonitions of our illustrious Washington, will all have been lavished upon us in vain ; and *this extended and beautiful land, this smiling heritage of civil and religious liberty, will become odious as Turkey and other gloomy regions of despotism, and desolate as SODOM and GOMORRAH !*

It may be useful to allude to our present situation and prospects, and reflect upon some of our privileges and mercies, as well as the dangers and difficulties connected with our condition and destiny ;—such as our special political, moral and religious advantages and prospects ; our safe and auspicious location and facilities for business and advancement ; our rapid increase in numbers and improvement, and extension in territory and population ; our dark and ponderous system of slavery, and the great influx and influence of foreigners ;—and also to

some leading habits and notions, as well in relation to business, education and customs, as the necessary or probable results and consequences.

And *first*, in regard to our distinguished privileges and condition. Here the sacred rule applies, "where *much* is given, *much* will be required." Planted and nurtured amidst the healthful and cheering beams of gospel and political light, early taught and chastened in the school of industry, toil and danger, and blessed with leaders and sons preëminent in talent and enterprise—in ardent patriotism and moral excellence and courage, and blessed also with a government, and civil institutions, the admiration and envy of the world;—and in a great degree secured by distance, and intervening oceans, from the assaults and direct influence of the old and powerful nations of the East, with a rich, capacious territory, and commercial and business advantages that yield every facility to national and individual enterprise and prosperity:—with *such means* and privileges, what will, what ought not to be hoped and expected from us? It will at least be expected, by the friends of man and rational liberty that we should be a happy, grateful, just and useful people; faithful to ourselves, and just and generous to the world.

In all these and other incumbent duties, I hope that Americans will do their duty—their *whole* duty. But is there no danger? Is our present course and the broad expanse before us, free

from all the usual quicksands and tempests of time's vast ocean? Have prosperity and security, with rapid advancement in business and wealth, lost their corrupting and dangerous influence? Do faithful history and experience give us new and cheering tales on this and other subjects connected with the revolutions and progress of nations? Or, do they still hold up to view, that nations prosperous and powerful are apt to become restless, aspiring and oppressive, until their own injustice and folly, their turbulence, and wide-spread territory and population,\* or the displeasure of righteous Heaven, humble and destroy them? Ah yes! How many opulent and powerful kingdoms and cities, once so full of people, so full of joy and hope, have mouldered into ruins! What now is Palestine, Assyria, Greece and Rome! where is Carthage, that made proud Rome to tremble! and how stands Tyre, "in the midst of the seas," of which the prophet said "thy builders have perfected thy beauty," and "thou wast replenished and made very glorious?" And lo! what are all those magnificent places now! and what too, has thus suddenly become of the gigantic

\*There is some diversity of sentiment in this country as to extending our territory. While all classes are tenacious of holding what they consider as our own, either at the East or the West, many feel much alarm at the acquisition of *new* territory, whether it be in Texas, Canada, or elsewhere. While every improper propensity to ambition, and unjust acquisition, ought to be restrained; a serious consideration arises in regard to adjoining important regions, which may be honestly acquired by open and fair arrangement. Would not a part of Mexico and even Canada, thus becoming a component part of this Republic, and growing up under our laws and institutions, be safer and happier, than if kept under foreign domination and hostile institutions?

power and dazzling throne of Napoleon, who for a score of years scarcely realized a defeat, reigning the proud dictator of continental Europe? Go ask the lonely isle of *St. Helena*, or the scattered remnants of his family and comrades!

We may fatally err, if we deem ourselves exempt from the common fate and destiny of nations; and not a few believe that we ought to have peculiar reasons for serious apprehensions, that our unjust conduct towards the aborigines of this land, and the African race; that our deep-rooted and ponderous system of slavery; that the prodigious importation or influx of foreigners, which so alarms many a protestant, and real lover of our country's purity and institutions;\* that our ardent, excitable, adventurous and aspiring notions and feelings, our fondness for new territories and possessions, and our thirsts for speculation, wealth, influence and office; are all so many just causes and subjects of serious alarm. And many wise and reflecting Americans, not political

\* The tide of emigration from Europe is astonishing; 1700 are said to have arrived at New York, in one week, the past July. A great portion of these are poor; and many of low, intemperate habits. Those from Germany, Scotland, &c. are more regular and useful.

Now, as I have before suggested, this great influx of such characters is calculated to affect our country most deeply; and it is our interest and duty to look well to this business.

We have opened our country to the world, styling our land, "the asylum of the oppressed." We have plenty of room, land and business; and we must, if we know our interest and duty, both to them and ourselves, adopt proper and salutary regulations, so that they may be properly located and employed, and where ignorant be instructed in husbandry, &c. and their children promptly placed under moral and religious influence. On this point, our laws and benevolent associations should harmonize, or violence and ruin will be the result.

or sectarian partisans, believe there is a discouraging state of morals, candor and prudence threatening the welfare and character of our country, which illy compares with the condition and aspect of these States in the days of Washington, when his counsels and admonition commanded the general attention and respect of our citizens, and more especially of the youth of this republic; and when more regard to genuine worth and exalted merit, and less regard to mere party and favoritism, influenced our elections and appointments. Truly, those were *golden days*, politically and morally speaking, and well fitted, and auspiciously improved, to give to our country her independence and civil constitution and government.

Now, can we believe, under this view of things, that this people, however generally enlightened and well disposed, have nothing to fear? That the prospect before us is altogether clear and propitious? Judge ye, my countrymen, and be wise! The author is not disposed to dwell upon the dark side, or to hold forth imaginary dangers, and useless, gloomy forebodings of evil; but faithfully and affectionately to suggest some salutary truths and axioms, as connected with and affecting men and nations; and by acquainting ourselves with the difficulties incident to the way, to enable us to meet or avoid them; and above all, to shun that thoughtless, vain and presumptuous character and folly, which always has, and always will, lead to dishonor and ruin. And in view of the

present state of things, I appeal to your own observation and knowledge as ample authority for these friendly hints and suggestions. Has not a general thirst for speculation and ostentation ; for wealth by the *wholesale*, and without delay ;\* for office and preferment ; for pleasure, self-indulgence and gratification ; and for ultra and reckless measures and theories ; (passing by other pernicious or kindred faults and vices, in reference to our habits and dealings, party violence, and lack of truth and candor,) with the natural resulting aversion to the humble and ordinary useful walks and business of life, and to regular, honest, persevering industry and economy ; operated most injuriously upon our age, character and welfare ?

But alive to duty and patriotism, let this American family duly prize their precious privileges and blessings. On them, rests a solemn responsibility, no less than the welfare of millions, and the cause of regulated constitutional liberty. If through abuse or *neglect Liberty shall here droop and perish*, then indeed her friends and advocates may mourn as without hope. If the moral atmosphere shall darken, and the political horizon be agitated with boding tempests, be not in despair, but unitedly and firmly rally round the standard and temple of republican liberty, repair every breach, and guard well

\* "A faithful man shall abound with blessings, but he that maketh haste to be *rich* shall not be innocent."—Proverbs xxviii. 20. The latter part of this verse justly rebukes that reckless wicked speculation, alluded to by the author. "He that trusteth in his riches, shall fall." Idolizing them, and forgetting the giver.



her portals and ramparts from every assault ; and through the blessing of Heaven, there is a redeeming spirit abroad in the country and the world. Amidst the abounding excitements and evils of the age, we behold corresponding efforts on the side of liberty and order—of morals and religion, enlightening and softening the government and nations of the earth. Ignorance, superstition and heathenism are passing away before the march of civilization and the cheering influences of the christian religion. The gloomy temples and darkness of idolatry are falling away, and the orderly and sublime worship of the true God is pervading and enlightening the world.

Here too, and throughout the civilized world, the active progress of charity, humanity and general improvement, are happily imparting their healing and salutary effects. The benevolent improvements in the punishment and discipline of criminals, and regulation of prisons and penitentiaries ; the numerous asylums and institutions for the comfort and relief of the insane, the blind, the deaf and dumb, and other unfortunate and afflicted classes of human beings, till recently inhumanly neglected—such needed and commendable efforts of practical benevolence exhibit this progressive spirit. Such noble moral achievements, with the astonishing advancements and improvements in the various labors and business of life, through the agency of steam power\* and machinery, rail-

\* The transportation and travelling by steam power, seem as yet to be attended with great peril, from the explosions or bursting of boilers,

roads and canals, and the general agricultural and mechanical improvements, are among the clustering wonders of this interesting era ; and it only requires a reasonable self-correction and prudent discipline, brought home to our own hearts and practice, to make the opening prospects of human improvement, happiness and security, most brilliant and cheering. Let one and all, then, duly consider these things, and manfully resolve to do our duty, "trusting in God, and full of courage." For Heaven is not blind or indifferent to the state and conduct of nations and men :

" Those wakeful eyes,  
Which never sleep,  
Shall Israel keep,  
When dangers rise."

*On national justice and policy continued—Peace and War ;  
Slavery—Intemperance—Education—Importance of ordinary and small habits and things, too often neglected.*

Justice and morality are as indispensable to the character and welfare of a nation, as they

or vessels charged with the steam. Otherwise, this mode would (and indeed has already) put all other modes in the back ground. The terrible disasters and repeated loss of many valuable lives, and the still great popularity and fondness for travelling in this way, all demand the most prompt legislative and remedial action, to protect the thousands that daily embark in these boats. More than a thousand have perished in one year in this way. Can nothing be done? Accidents and loss of life on rail-roads have been comparatively trifling ; and with ordinary fair care, few will probably happen. Not so with the boats ; a great portion of these occur through the carelessness or unskilfulness of those conducting them. All racing and overcharging ought to be effectually restrained ; and competent Boards of Commissioners might be constituted to examine the machinery, and pass upon its soundness and fitness, and bonds might be required not to employ ignorant, reckless or intemperate hands in the management of these vessels while carrying passengers. And the mechanical genius of the country ought to be invoked and enlisted to invent guards and means for the prevention of this dreadful destruction of life.

are to individuals and limited circles. Without a due regard to these, no nation can be confided in or truly respected, either by its own citizens, or other nations. A nation trifling with these great duties or attributes, may expect a turbulent and rebellious population, if not foreign and civil wars; and by injuring and oppressing others, it generally brings ruin upon itself: Sometimes, to be sure, vengeance or retributive justice is slow and long delayed. History is full of confirmation on this point. The whole progress of the ancient Jews proves the position that Heaven does visit judgments upon the nations that forget God, and sink into wickedness and pollution. Taunt not at these hints, my countrymen! Rather go to the source of all wisdom, and learn the truth! Go also to Washington's farewell address or legacy, and in that precious address, read "of all the dispositions and habits which lead to political prosperity, *religion* and *morality* are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness; these firm props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity." "It is substantially true, that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free governments. Who that is a sincere friend to

it, can look with indifference upon attempts to shake the foundation of the fabric?

“Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

“It will be worthy of a free, enlightened, and at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people *always guided by an enlightened justice and benevolence.*” Such was the solemn advice of our Washington!

The pacific measures and policy of great Britain, and the leading powers of Europe, for the last twenty-five years, is auspicious for the cause of humanity. They have not only kept aloof from serious wars, but have even exerted a salutary influence in hushing the controversies of other nations, and silenced the slander that they could not exist without warfare and plunder.

To say nothing of *our wars*, which may have been as just as others; it is to be feared that our dealings with the colored races have not been right in the sight of Heaven, and even human justice. Our great Mr. Jefferson trembled in view of our conduct, when he reflected upon the justice of Heaven. We may need correction and even chastisement for our treatment of the African race and Indian tribes, unless we make all possible amends. I have long entertained serious apprehensions on this subject;

and I sincerely desire to see our future dealings with them distinguished by the most noble and undeviating equity and benevolence. Mankind are prone to selfishness and aggrandizement. Nations and individuals too often substitute power and interest for right, and policy for justice. And in the exercise of these practices and propensities, are led to regard too little the real nature and justice of the matter. And however we may view these things, and excuse ourselves with interested plausible pretences ; the ears of Omnipotence are not closed to the cries of the injured and oppressed.

Whatever may be the true interest and policy of other nations, our policy and interest and glory are obviously connected with a just and pacific treatment of other nations. We need no wicked wars to give employ to a needy or desperate portion of our population, nor ill-gotten plunder to supply our coffers. Enough of better business, and purer treasures and resources are within our reach. And our enlightened and true-hearted countrymen are too wise and happy to *delight* in war and carnage. We have no motive or taste for foreign aggressive war ; and foreign nations know us too well, to put us to the trouble of defensive wars. We have territory enough of our own ; and if we wish for more, we can honestly purchase, (as we often have done,) rather than plunder. And a people wishing to improve and benefit the world, will be averse to every species of cruel and needless hostility and carnage. "Blessed

are the *peacemakers*, for they shall be called the children of God."

From my observation and experience, I am convinced that mankind need more influence to soften and humanize their feelings and natures, than is required to render them bold and martial. Some think otherwise, and I well recollect a distinguished instance: Soon after the organization of the American Peace Society, they addressed the late venerable President *Adams*,\* and solicited his patronage. That aged patriot seemed a little vexed, and in declining all participation in their movements, contended that in the present state of the world, *wars* were necessary, and that a martial, rather than a softened, pacific influence needed encouragement. Experienced, enlightened, and exalted as he was, I believe that herein he erred. And all history shows the proneness of nations to war and carnage, while piety to God and love to man are often urged upon them in vain. For all intelligent men must be aware of the exciting and even fascinating character of *war at a distance*. How eagerly we read the accounts of splendid battles and victories!—the battles of Borodino, and Waterloo for instance; and how anxious are the public now, to hear of some brilliant affair in China! Military array and the "trump of war" always have, and may long yet to come, draw forth the admiration of the world! But after all it is serious business. The mangling and butchering of one neighbor

\* The elder *Adams*.

or friend, near home, carries alarm and distress to a whole village, or city ; but seventy thousand slain and mangled in a great battle, raises our admiration and even applause ! I pretend not to say that all wars are wrong, but I do contend, that *many* of them are ; and that like other painful and perilous remedies, great care, prudence, and skill should superintend their application and management.

## AMERICAN SLAVERY.

On the subject of *slavery*, so deeply affecting the feelings, interests, and future prospects of our country, I hope to dwell for a few moments, in such an affectionate and cordial manner, as to gain the attention, if not the entire approbation of those who sustain and advocate it. That class who, reckless of consequences, and ignorant of many of the difficulties and obstacles in the way, clamor for immediate, unqualified emancipation or abolition, may exclaim "*Proslavery!*" and turn away in disgust. But having in view a more important object than popular favor, or party and sectional sympathy and applause, I shall exhibit my humble but sober views in relation to this momentous system, with my accustomed frankness. The remnant of slavery that existed in the northern and middle states, was auspiciously abolished many years ago. The new states at the west have never admitted it within their territories. The

southern and south-western states and territories therefore alone are the participators and sufferers by the present system of American slavery, and with the people of those states, rests the solemn responsibility of its continuance. The other or *non-slaveholding* states are anxious for the ultimate abolition of this slavery, because they foresee great trouble and danger from its increase and perpetuity ; and consider it unjust and cruel. The slave-holding states having long had their labor and menial services performed by the people of color, for their support merely ; and having invested a large portion of their property in the slaves, and viewing this obsequious and *gratis* help as convenient and indispensable, are of course inclined to adhere to it with great zeal and unbending pertinacity. Until the recent excitements, the statesmen and wise philosophers of those states looked upon it, and freely spoke of it as a great evil and lamentable state of things. And Maryland, Virginia, and Kentucky began seriously to canvass the important question, whether it should be relinquished or not. Late events and measures, whether judicious or not, have alarmed and exasperated our southern brethren on this great subject, and they now reprobate every movement having in view the emancipation of their slaves. Believing that this emancipation must eventually take place, and that gradually and not immediately, and that our southern brethren will be gainers by it, and the Union and the world rejoice at it, I offer a few sugges-



tions and observations upon the subject, which I hope may be properly appreciated.

To irritate and aggravate an individual or people, incensed, jealous of our views, and intensely sensitive on the subject in hand, is not only uncivil and unkind, but impolitic and even tortious. In law, violence and assaults are much softened and palliated, when it appears in defence that they were influenced or caused by unnecessary and gross provocation ; and libellous publications are severely punished, on the ground that they may lead to violence and breaches of the peace. Is it surprising then, that a rash and reckless course of declamation and denunciation, carried into the very heart and focus of this heated sensibility and jealousy, should have provoked detestation and violence ? As a general rule, where occasional violence bursts out among our citizens, there is a want of prudence on each side, as the supremacy and expediency of the laws enacted by our will and consent, are generally known and respected, and cases rarely occur where they suffer outrage and violence among our congregated citizens, without some excuse or provocation.

These remarks are not designed as a justification of *lynch* or *mob* law, but to give the true character of many scenes of domestic violence, and to urge all necessary prudence and precaution against their re-occurrence.

After these preliminary remarks, I will proceed to state what is the real state of slavery, and the probable consequences and fate of it.

We find that there is abroad, not only in Europe, but in this country, a deep feeling and even excitement on this subject. The firm and noble stand taken by Great Britain and the United States, in declaring the commerce in human flesh, *piracy*, has perhaps led to this sensibility on the subject, more than all other causes. The protracted and able discussion of the affair of slavery in England, and the final emancipation of their slaves in the West Indies, have awakened much interest in this country in favor of abolishing the slave system and practice here. And the happy effects of emancipation upon the happiness and prosperity of those islands, (if nothing should there occur to mar the present prospect,) must have a powerful influence upon the people generally, and even slave-holders in the United States.

But it cannot be denied that the obstacles in the way of liberating the slaves are greater here than they were in England. There the slaves were less numerous, and the subject was perfectly under the control of the government — to say nothing of the greater facility there in remunerating the slave-holders. Therefore all must perceive the propriety of great caution and wisdom in every measure in this country for liberating the slaves, as nothing can here be done, but through the agency of reason and persuasion. The states where slavery exists, have the sole authority and cognizance over the subject, and are at present unitedly opposed to

the experiment, and what they consider the *great sacrifice*, of abolition.

Long and established habits and customs among a people, however strange or cruel, can best be varied or eradicated by enlisting their kind feelings and reason on the side of the wished-for reform. This process requires honest zeal and firm perseverance. The civilized and christian world will never lose sight of this business of slavery, till a remedy is provided. But I trust that the remedial process may be a prudent and patient one, not a rash and deadly experiment that might injure the slave and convulse the country. And may we not rationally hope that the guidance and blessing of Heaven may prepare this enlightened and free people for the merciful and timely removal of this national malady and reproach, so dear to their better feelings, and so necessary to their future welfare and safety? This, peacefully and properly effected, and the altered feelings and prospects at the south, would in all probability be so cheering as to astonish themselves. Happy and grateful millions of willing, affectionate laborers would allay every alarm, and give to business and enterprise a new impulse. Lands and real estate would rapidly increase in value and demand. Useful and industrious emigrants from the free states would mingle with, and aid them with their industry and enterprise. Their old, tired, and unwieldy plantations would be divided and improved, lessening the cumbersome and unprofitable toil, labor, and responsi-

bility of the planter, by a less expanded, and more improved system of agriculture.

The colored population would be enlightened and elevated, and would feel a pleasant and lively interest in the welfare of the country that should generously set them free, and would support themselves by laboring reasonably for the agricultural and business proprietors, and in cultivating such little lots as their own industry, and the benevolence of the wealthy might yield them. Marriage, love of home, order, and self-respect would be encouraged, and the causes and inducements which now lead to shameless amalgamation and beastly prostitution would cease; and the white and colored classes would mutually benefit each other, so peculiarly convenient in those warm regions, where the colored race are better adapted to bear the heat and burden of the day.

And let our southern brethren calmly and wisely look into this matter, and be not alarmed or irritated at the voice of friendship and truth; for in the end, sweet are the counsels of friendship and charity, and great is the truth which *must* prevail. "*E Pluribus Unum*" is inscribed on our national banner. Yes, the *Union*, one great and happy republic, must be cherished and cemented, improved and preserved by love, kindness, and reciprocal magnanimous sacrifices, efforts and energies. The thrilling recollections associated with the names and lives of the Washingtons, Jeffersons, Madisons, Henrys, and Pinkneys of the south, awaken in

our minds the liveliest emotions of admiration and national sympathy.\*

And the remembrance of southern valor, and devotion to liberty and the Union, is an encouraging pledge and guaranty for the future welfare and glory of our country, amidst the changes and difficulties of present and future time.

If the principles and ameliorating, enlightening influences of our own Government, and the progress of liberal and republican feeling and improvement in the world, shall call for a radical change in this momentous concern, will not our southern brethren meet it with magnanimity, and in the cheering spirit of hope and trust, with christian kindness and untiring patriotism? Our fancied ills and temporary sacrifices are often exaggerated by anticipation, and sometimes prove "blessings in disguise."

And it would not be strange, should the emancipation of the slaves thus auspiciously disappoint your fears. Bred up in the atmosphere of slavery, inheriting this encumbered estate from your ancestors and fathers, who were unconscious of its baneful and disastrous effect, without any personal agency in its introduction, you may naturally view it through a false or interested medium, and not be duly aware of

\* In respect to the present feeling in the southern states, it appears remarkable that three among their greatest and most celebrated statesmen and patriots should have left their unqualified veto against slavery. *Virginia*, distinguished for patriotism and counsel, and leading-sister, I had almost said nursing-mother, of the south, gave birth to those men. Yes, her Washington, Jefferson, and Henry, though dead, still speak in a manner never to be forgotten in America, and that ought to soften the rigid policy and feelings of our southern brethren in respect to this lamented system.

its real bearing upon your own habits, welfare and character, or upon the rights and happiness of the colored people.

During the long and animated discussion of slave emancipation in Great Britain, the same feelings and apprehensions were experienced, encountered, and finally overcome.

Colonial slavery, sanctioned by law and habit, was in like manner interwoven with their convenience and supposed interest, and they were prepared to meet the great experiment of emancipation with all the disappointment and dread now felt at the south. And although slavery had long been exiled from the Island of Great Britain, still much of slave capital and interest was owned and controlled there. But by degrees the voice of love and wisdom, and the feelings of benevolence and humanity gently prepared the way, and triumphed over every opposing obstacle, to the general joy and satisfaction of the people, and the civilized world.

The effect of so ponderous and extended a state of slavery, among other unhappy results, will materially injure the southern population, and retard their prosperity and improvement. As an enemy, I might advocate the continuance of this system, as one calculated to weaken and embarrass them ; but as a friend and national brother, I take different ground, and warn them. Any people bred up under such a system, even if it was connected with no danger and alarm, would deteriorate under a long course of it. I never doubted that the northern people would

become worse and more cruel under it than the southern ; because their climate, hard and rugged country and habits, and almost necessity for constant labor and effort, would render them more avaricious and hard masters. Many warm-hearted, hospitable southerners are kind and generous ; but the general effect of exemption from labor and active business as to themselves, and of an unrestrained authority and tyranny over their slaves, must incline to arrogance, hauteur, and rashness, as well as effeminacy and weakness ; while the colored, laboring class, if properly provided for, bearing the heat and burden of the day, will, like the Israelites in Egypt, increase in strength and numbers.

Viewing the subject in this light, and acquitting the southern people of much of that sin and responsibility so lavishly charged upon them, and considering this slavery as fixed upon them in a great measure by circumstances, and by others more culpable than themselves, and so interwoven with their convenience, habits, interests and imaginary safety and necessities, that they startle at the thought of its relinquishment, we come to the grand question, *What can be done ?*

The difficulty of the case has already been suggested. It lies in the deep-rooted, chronic character of the malady, and shows the great danger of neglecting diseases in their early and manageable state. Had slavery in the south been abolished seventy-five years ago, as it

might have been with perfect convenience, what a garden of improvement and delightful industry and prosperity would now have adorned and blessed it! And now this national malady has affected and endangered our whole system. No common nostrum, or rude, rash empiric can cure or extract it. Such applications may inflame and aggravate the case, and hasten a disastrous crisis. It requires the ablest and wisest, as well as most prudent management. A statesman and political physician, like Washington, is needed. A radical change of habits and regimen is an indispensable prerequisite. The southerners consider the slavery among them rather as a misfortune than a sin, and suppose that poverty and degradation, if not butchery and extermination, would accompany its abolition. And they view the attempts to destroy it as aimed at their destruction, and they feel and act accordingly. Undeceive them, my countrymen, on this point. Treat them as you would wish to be treated in like condition. Follow not rash and inexperienced, irresponsible counsellors and leaders in this business, but our Solomons and Sampsons in wisdom and experience. Great and important changes and revolutions in the habits and business of states cannot be done in a day. Prejudices are to be eradicated, and light and conviction carried home to the understanding and conscience. And both parties should learn this lesson. The understandings and hearts of reformers ought to be enlightened and disciplined in order to



produce a just and salutary result. Perhaps an occasional convention near the dividing line, where the most able and experienced from each section may consult or advise ; or a mild and judicious remonstrance addressed to the legislatures or people of the south, might be useful.

Go to the head fountains, if you wish to purify the streams. Disdain and avoid all tampering with the slaves, and every movement calculated to annoy or alarm them. But perhaps after all the evil must remain and increase, till the slave population become so alarmingly restless and formidable, that a change or remedy shall be anxiously sought by the holders themselves. And then perhaps our colonies in Africa may receive a part. Another portion may have a territory assigned them at the southwest. And the remainder be retained with competent rights and privileges in the present slave states, and employed to the mutual convenience and benefit of each. Or, such success may attend the cause of general emancipation that the full experiment may go into operation. As to amalgamation, I have no faith in it, nor wish to see it. But little of this has ever appeared out of the tropical regions, in the United States, or other places, where the blacks are not enslaved.

But whatever may be the course adopted, whether the colored people are enslaved or set free, I call upon my countrymen to extend to them a reasonable moral and religious education. Even slavery connected with rough and

brutish ignorance is doubly wretched and dangerous.

In speculating or experimenting upon this subject, we are beset with obstacles and difficulties. Able politicians and statesmen are embarrassed. No man of fine feelings and enlightened mind, standing aloof from interested motives, can look upon it with sensations unmingled with regret, and without wishing for its peaceful removal. But for what great purpose it has been suffered by Providence, and in some of the fairest portions of the earth, we know not. Whether to check our national pride and presumption; to render millions of the degraded Africans more comfortable, useful and civilized, by transplanting them here, than they would have been in pagan Africa; or whether to predispose and prepare the guilty nations in the traffic of human flesh; and the Africans thus removed to those nations, to roll back their population improved and enlightened, upon those benighted and abused regions; all is alike unknown to every finite mind. The benign or awfully calamitous result of these events is registered on high, among the deep things of heaven, to be developed to man, as infinite wisdom and mercy shall dictate. And it well becomes us to look for guidance and aid in this great business to the omniscient Disposer of all events. I will here add an extract from an address delivered in 1837, on the colonization enterprise, as pertinent here:

“The society organized many years since,

establishing a colony in Western Africa, of free persons of color, and such emancipated slaves as wished to settle there, was for a long time deservedly popular. It was, and still is patronized by many of the most respectable and philanthropic citizens of our country. But latterly it has been opposed by the ardent advocates of emancipation as inefficient and delusive, and as calculated rather to perpetuate, than to mitigate and limit the prevalence and continuance of slavery in our republic.

“Whatever mistaken notions were entertained in relation to this measure, as a full remedy for the evils of American slavery, or whether it might in some degree gratify the slave-holding states, by removing a portion of troublesome free colored persons, still it held forth the project of final emancipation, to the people of these states, and caused the citizens seriously to reflect upon the subject. And while it offered ways and means for many colored persons to establish themselves in business, and enjoy the rights and privileges of freemen, a noble and magnificent object, well worthy of the American character, formed a leading part of the design — no less than to carry by its instrumentality, the blessings of civilization and religion through the dark and degraded regions of Africa.

“The colony at Cape Good Hope was effecting something, and also the one at Sierra Leone; and for one I rejoice that my countrymen have engaged in this work, and thus far so happily

succeeded. If the civilized nations would generally follow up this benevolent and glorious plan, the blessings of civilization, liberty and christianity would soon be extended over that insulted and wretched quarter of the earth, and the brutal slave dealer would no more dare to approach its borders, than he does the shores of England or America ; nay, more — Africa would take her stand among the enlightened nations of the earth, and her descendants delight to flock to her regenerated regions. Oh ! tell me, ye lovers of liberty and glory, would it not be cheering to behold the nations that have plundered her of so many of her children, thus paying up the debt so justly her due ?

“And why should the friend of emancipation oppose such a project ? True, it may not effect an immediate removal of our entire slave system ; and I ask them to lay down a plan or course that will, in the present state of things ; and one not pregnant with serious alarm and danger to the domestic peace and safety of the Union ! If the Liberian anti-slavery colony shall not eradicate slavery in our land, it may do much towards drying up the very fountains of all the foreign slave trade.”

I would treat all engaged in the work of softening or abolishing American slavery, with candor and courtesy, and wish them all desirable success. But my apprehensions, whether imaginary or real, picture to my view, as the consequences of rash and bold measures, excited sanguinary parties ; a united, determined,

desperate *south*; a divided and jarring *north*, with weakened influence among the non-slaveholding States, and a loss of all fair influence with the others; the former courtesy, sympathy and good feeling between the differing sections, especially on this subject, turned into distrust and bitterness; the slave suffering by the change, and bound closer and more harshly treated, and the end, *severance or violence*!

May these fears prove imaginary, and such results never here be realized! May a spirit of forbearance and charity be cherished, and a noble zeal and love for our country, lead us safely through all these agitating scenes!

In the introduction of slavery, we have all (that is, the different sections) been in fault, in common with the nations of Europe: let us then forgive something in others. And say not of our brethren of the *south*, "that these Galileans are sinners above all the Galileans, because they suffer such things." And while we commend ourselves, the slave, and the slave-holder, all to the guidance and keeping of Heaven, an ultimate way will be opened perhaps in a manner we cannot now foresee or comprehend, for a happy deliverance. Though the *waters* of the deep *Atlantic* may not, like those of the *Red sea*, be driven back for the oppressed to pass through on dry land; yet the hearts of their proprietors may be touched by the spirit of God, and a chastened people may unitedly plant them in Goshen, and heal all their afflictions.

I will close this already too lengthy dissertation, by briefly presenting two views of the south, both of which may be seen by many Americans now living.

Suppose a state or condition, where the numerous and extensive plantations shall deteriorate in fruitfulness, and need a vigilant recruiting regimen ; where the colored population shall far outnumber the white portion ; where from their indispensable familiarity with scenes and ideas of liberty and free institutions in this and adjacent lands, they may become extremely restive and desperate, under their hopeless servitude ; and the chance for marketing an annual production of five times the number, which shall be removed, shall be closed, or nearly closed ; and of course, the number of unserviceable ones shall be enormous, and hourly increasing ; and where from all these circumstances, new additions of useful citizens shall become more spare from the scanty removals to the section and increased emigrations from it ; and the numbers of such, and value of slaves and estate shall be greatly declining, while enterprise, public improvements, and advancing increase and prosperity shall gladden and invigorate the other parts of this highly favored land.

Suppose, for the next view, a condition shall arise where this unwieldy colored population shall be educated and improved ; and by removing their despair and desperation, all alarm or motive to violence shall be removed, and gratitude and lively interest in the welfare of the

country, and an emulation for reputation, patronage and employment among this population, shall every where prevail through the means of a moral and religious education, and the hope or enjoyment of their freedom. When this state of things shall invite additions to the stable and industrious population, and diminish the motives for leaving the section, an increase of business and industry, agricultural and mechanical ; an improvement and advance in the value of estate ; the appearance of active villages, and even manufactories, increasing your markets and means of employment, shall all be realized, and more attention to various productions, and less reliance on a few staples, diminishing the ponderous plantations, through sales, divisions, and improved culture and management. The colored population supporting themselves cheerfully on little lots and daily labors for the planters and business-men ; aided by a good system of pauper laws and regulations, somewhat resembling many in New England, where farms and superintendents are provided, where the very poorest and most shiftless can be employed according to their power and capacity, and decently and humanely provided for, at trifling public expense. An increased taste, fondness and emulation for actual labor and business, pervading the region, highly beneficial to the order, happiness and moral and physical energies and welfare of the people. Schools and seminaries of useful learning rising up in all directions, and the sabbath day and

public worship more respected and well attended to ; when all these shall be fully realized, and convert the wild region into a smiling garden. Are either of these views mere fiction and fancy ? Let those most deeply interested and conversant with the state and prospect of the south, answer and *decide*.

#### TEMPERANCE.

This subject has been already alluded to in this volume, and engrossing, as it does, the most earnest and serious attention of the moral and christian world, little more need to be here added in relation to it. So long and untiringly have been urged upon this enlightened people the precious and healing effects of the temperance cause, that scarce a decent man in community is a stranger to the subject, or that has not been warned and admonished against the debasing and ruinous nature and influence of intemperance. Any person who has lived so long as to recollect the state of things, and habits and customs of our people, before the wonderful *reformation* of the present century, must realize the wonderful change, and rejoice in the rapid progress of this temperance reform.

Some lingering and rather halting opposition to this great moral and temperance reform, may still be found in the most favored and enlightened parts of our country. But a great victory has been won, and the best hopes are now



cherished in the final complete triumph of this momentous and successful moral and benevolent enterprise.

Nor is this movement confined to our own rescued borders; but Europe and other parts of the world are rallying on the side of temperance. Father Matthew, in Ireland and through Great Britain, has taken a stand in the cause, with almost super-human influence and success. More than a million of the Irish people have already enlisted in the cause, and generally adhere to their pledge with honorable fidelity; and the great example is operating auspiciously among the Irish population here and in other nations. And Rev. Robert Baird, an American citizen, is happily engaged in spreading the triumphs of temperance, as well as of the cross, in Russia, Sweden, and other parts of Europe. A bow of promise indeed appears on the receding clouds and darkness of intemperance, that betokens the future safety of the world. Listen to the following effusion of the sentimental muse:

Of glorious temperance and virtue sing,  
Sweetly persuasive, teaching, chastening Muse!  
And raise the bold and touching admonition,  
To stay the whelming torrent of corruption,  
So ominous and deadly to the land.  
Let man in time look round and dare to act,  
Form high resolves, nor let his faltering heart  
Once shrink or startle at the enterprise,  
So dear to all the loveliest views of life:  
*Resist temptation; shun the drunkard's cup!*  
Nor let the poisonous fluid longer taint,  
The physical and moral powers of man.  
Enough its ruins past, and hated crimes,

And miseries, madness, wretchedness and wo !  
O free Americans ! be free indeed.  
Dare not invoke the wrath of your Creator ;  
Nor dare to immolate your prospects fair,  
Your happiness and peace, your precious souls,  
At black intemperance's gloomy shrine.  
Be wise in time, and heed the voice of love,  
And wisdom's tender call, so kindly urged.  
Shun ! shun the awful vortex e'er it draws  
Your dearest hopes and souls to black perdition,  
With hapless wreck of all your country's glory !

Say, fathers, patriots ! shall this fell destroyer  
Blast all the fruits your valor planted here ;  
Make equal laws and liberty a curse,  
And one vile bedlam of our ransomed land ?  
Say ye, our legislators placed at helm,  
Watchmen and guardians on the walls of state,  
Shall not this maddening tide of liquid fire,  
And poisoned, murd'rous appetite, be stayed !

Divine Creator ! who alone can work  
Beyond all hindrance, may not this cup pass by,  
And leave our land undrown'd and undestroy'd ?  
Or must it, like the world in ancient time,  
Sink 'neath th' raging flood, while *Noah's* voice  
Was raised in vain among the sons of men,  
Against their lustful appetites and sins !

Forbid, O Heaven ! such wreck of this fair *west*,  
And shield these millions from impending ruin !  
And may my feeble hand and heart unite,  
In one kind effort to befriend my country,  
And warn her sons to shun the threatened doom.  
We know the curse that blasts a nation's hopes  
Is not at random sent ; 't is not dark *chance*,  
That gives the judgment or the moral right,  
But cold ingratitude for blessings given,  
And mad misuse of bounties richly strewed.  
These call the chastening frown down from the skies,  
With private agony and public ruin.  
Nor can the golden wreath of all the Indies,  
Nor all the products of the western vales,  
Nor all the valor of our chivalrous sons,  
Nor the best form of government and laws,

Atone for suicidal moral treason ;  
 For rash presumption and corruption's reign !  
 Then to the RESCUE, let the aged ranks  
 And cheerful youthful groups in concert fly.  
 And soon the Angel of reform and peace,  
 Shall speed his healing course, and bless the world.

*The reformed Drunkard's Soliloquy; or the old song of  
 Owen, parodied. (Written twenty years ago.)*

In folly's giddy circles, I long did pass my life,  
 And scorned the daily chidings of Mary and my wife,  
 Who told me dissipation would wear my health away,  
 O rum ! why doth thou drink it, why madly dost thou  
 stray !

But still I hissed their chiding, and still I flushed my face,  
 With tipler's paint, brisk toddy, and still pursued my race ;  
 I ply'd my cups at business, and ply'd them more at play,  
 O rum ! why did I drink thee, why madly did I stray !

I fancied I was greater than Cæsar at his height,  
 And fancied I could conquer e'en Scipio in the fight.  
 When flushed with spirits rashly, I blustered all the day,  
 O rum ! why did I drink thee, why madly did I stray !

Then I was next dejected as low as ocean's bed,  
 And sadly racked with tortures from ankle to my head.  
 I rav'd, I —— I wept too, and thus consumed the day,  
 O rum ! why did I drink thee, why madly did I stray !

At length I found my health gone, my glory fled and  
 o'er,  
 My partners dead and scattered, my friends were friends  
 no more ;  
 The world appeared a desert, without one friendly ray,  
 O rum ! why did I drink thee, why madly did I stray !

But reason bade me courage, she took me by the hand,  
 And kindly deigned to lead me from folly's vicious band ;  
 I changed my course of life, and ever since that day,  
 O rum ! I have forsaken thee, and madly ceased to stray.

It would seem almost needless at this stage of the temperance enterprise, to enter at all into details of the existing evils of intemperance. Every man, woman, and intelligent child are familiar with them. And while the author deprecates all that imprudence and ultraism which he fears has in some instances proved injurious ; such as denouncing the careful moderate use of wine and spirits, as the worst kind of intemperance, and insisting upon excluding even the moderate use of cider in the temperance pledge ; still the general object is so glorious and meritorious, that he sacrifices all minor considerations for the general good. And it appears strange to his mind, that any considerate parent or patriot can read and reflect upon the repeated accounts and pictures of butchered wives and children, of ruined, sacrificed youth, of weekly convicts before the courts in our country, and that ponderous and expensive pauperism which are every where to be seen and realized, as the wretched fruits of intemperance ; and not bestow his aid and patronage to this good course. And it is indeed lamentable to every friend of man, to behold the degradation and misery brought upon the human family, by this habit, both physically and mentally. The peace and welfare of so many brilliant men utterly destroyed, with character and honor degraded, health and faculties prostrated ; their whole arterial, nervous and fibrous system deranged and tremulously jarring ; and from that delicate sympathy and structure by which the body and

mind act upon each other, the senses, emotions and passions, and all the attributes of intellect running to variance and disorder. Reason perturbed and deserting her post ; imagination alarmed, wayward and wandering ; conscience seared and unfaithful ; judgment weakened and unstable ; memory drowsy, and destitute of method and tension ; and the whole mental family, once so harmonious, plunged into chaos, and anguish and despair taking possession, and leading the unhappy subject into all error, wretchedness and crime !

#### EDUCATION,

*And the vast importance of attending to general habits and things, seasonably.*

All sound statesmen among us, admit that our liberties and institutions chiefly depend upon a due regard and support of learning, and moral and religious education. Without the light and correcting influence of the arts and sciences, miserable and degraded will be the condition of any people ; mentally impotent and credulous, they will sink into all kinds of folly and superstition ; and, wholly unable to understand and manage the complicated concerns of regular government and law, they soon fall under despotism and oppression. A deficiency in one of these pillars of liberty, order and law among the mass of the people, has probably produced the downfall of many nations and governments, and much of the misery and disorder in the

world. A very ignorant and unenlightened people are easily deceived and led astray, by the more shrewd and daring among them. Hence the massacres for conscience' sake, and religious and political intolerance and persecution. Hence all the miserable idolatry in the world, and sorcery, and witchcraft, &c.

The limits assigned to this little volume preclude any particular dissertation under this head; and had the author leisure or room, he feels utterly incompetent to the task. It would require the attention of a mind and head abler and more experienced than his; yet there are certain aspects apparent on this head, that may be briefly adverted to. The want of a well-established system of common and primary education, and of settled standard works, has ever appeared to me, as injuriously affecting the means of education. The field seems to be so expanded, and the authors and books so numerous and variant, as to create a degree of confusion and incongruity. Although it is impossible to secure to the cause and system of education and instruction, a perfectly unexceptionable course, and to avoid many errors and difficulties, yet something may be effected by honest efforts at improvement; and the great national and individual benefit resulting from the general diffusion of knowledge, will atone for a multitude of imperfections and partial evils.

Through this general and cheap process of education, as well in our numerous primary schools and academies, as our colleges and

higher seminaries ; a great mass of enterprise and talent in every section of this republic is brought into useful and honorable employment. But for this, how many brilliant minds would droop in discouragement and obscurity ; and we should more fully realize the beautiful stanza of Gray :

“ Full many a gem of purest ray serene,  
The dark unfathom'd caves of ocean bear ;  
Full many a flower is born to blush unseen,  
And waste its fragrance on the desert air.”

Had I designed to dwell more at large on this subject, I should the more readily limit my remarks, on finding that the special attention of the learned and venerable Mr. Webster has been publicly directed to it, and most cheerfully cease to obtrude much of my speculation upon so difficult a topic. It is safer in the hands of Noah Webster, Esq. ; than whom, no man living has done more to aid the cause of American education. I will simply add, that our school-houses ought to be so arranged, as to afford the utmost convenience and comfort ; warmth in winter, and fresh and healthful air in summer ; and great care should be taken in the selection of judicious and sensible instructors, so that all petty and cruel tyranny as well as noisy confusion and insubordination may be put down, and a calm and respectable system of school government be every where substituted. In a recent public notice of Mr. Webster's remarks upon the improvement of common shools, I was

gratified in reading the following observations, quoted from his reply : " The multitude of elementary books now used, and their increasing numbers, distracting opinions, and multiplying diversities in orthography, pronunciation and modes of teaching, render more questionable the prospect of ever establishing uniformity in these particulars, and he hints, that by proper efforts, some points might be illustrated, which are by most persons misunderstood, and opinions united or reconciled which are now at variance." And he closes thus : " Many valuable alterations in the construction of school-houses, in modes of teaching, and in the government of schools, are now proposed ; but in my opinion, the most important improvement yet to be made, is the introduction into schools, of correct class-books."

For instance, in the art of writing, or learning and fixing a hand-writing, so called, so variant and incongruous is the hand-writing of copies set before the learners for imitation, one flourishing in one way, and another altogether different, that but few, comparatively speaking, acquire a regular and fair hand ; nearly all our youth, even in the most rural and agricultural regions, learn to scribble, while but few write fair and legibly. Now I have noticed in foreigners, especially from England, that where they write at all, it is done more regularly ; and it strikes me, that were our youth at a proper age placed in a writing-school, and kept there for a sufficient time to learn and fix a good hand, it would somewhat regulate this disorder ; and



perhaps one other branch might at the same time be usefully attended to. This method might afford a salutary substitute for those itinerant teachers who pretend to teach a good hand by the magical effect of a few lessons and a few days' attention, purchased generally at a dear rate. Pupils in this way might be taught how to make and hold a pen, and that is about as much as can reasonably be expected, and even that is not always acquired. All good judges know that in acquiring a good handwriting, a due course of well-directed practice is indispensable. And if those skilled in the art would essentially benefit community, let them take classes for three months, rather than twelve days. We find something of a like difficulty in the different arts and sciences, such as grammar, arithmetic, geography, rhetoric, &c. The prevalent fashion of a few days' application under some pretender, is producing a superficial and conceited taste. While sound and salutary improvements to aid and advance the cause of education should be encouraged, flimsy substitutes, theories, and injurious quackery should be avoided. I am well aware of the difficulty of remedying these things, among a people of general learning, emulation and enterprise. Many authors, systems and theories will of course spring up, and gain supporters and admirers; but by a sort of understanding and concert among the literati and teachers of the land, perhaps an improvement in this all-important department might be digested, and

carried to some extent into practice ; and by which less confusion and expense in procuring and shifting so many school-books, and from such variant systems, might be experienced. And although in cases where learning pervades all ranks and ages, much of it must be superficial and flimsy ; yet this general prevalence of a taste for, and participation in literature, is on the whole much preferable to a limited, and even more finished and perfect *abridged* state of it. The grand object must be to regulate it as far as practicable, and guard against vicious and destructive principles and influences, through our wide-spread field of instruction.

The practice more especially in vogue a few years since, in many seminaries, and still adhered to in some instances, and somewhat prevalent in our Sabbath schools, of overloading the memories and tender minds of youth with an almost infinity of mere answers to minute and often trivial questions in relation to general science, branch or subject on hand, has ever appeared to me as objectionable. And the public exhibitions or examinations of the pupils often presented a tedious, uninteresting, and in a great degree unimproving series of questions and answers, while the young mind was so pressed with the various ideas and ramifications of the subject, and so wearied with the dull exercise and continual effort necessary to learn and retain the answers, as to disrelish or detest the whole business, and find himself unable to analyze or fix in his mind any definite or useful

ideas or views of the subject under investigation, or to retain any considerable portion of the matter thus promiscuously crowded upon his memory.

This process might be corrected by directing the mind to the more radical and important parts, and leading it into a more full and practical understanding of them; and I am glad to see an improvement in these matters. Less minutiae, with more attention to the subject matter and practical use and nature of the sciences and branches taught, will best promote the great object of education, and of course, public utility and improvement; and I verily believe that more lasting benefit would accrue to the cause of biblical knowledge, by laying aside quite a portion of the minutiae, and riveting more firmly in the mind the great practical doctrines and duties held forth in the Bible.

Another idea occurs to me in relation to the higher literary seminaries and courses of education. It is in regard to the health and constitutions of students. I feel wholly incompetent to decide whether the present mode of confining them so long and closely to the classics, (so termed,) and to the dead languages in particular, is beneficial or not, as a general course. A thorough knowledge of the symmetry and philosophy of language, as an index and passport to the various professions and practical duties of life and business, and also as a medium of intercourse between nations of different languages, is in this way acquired, and may be

urged in its defence ; but I well know that many ardent, ambitious, and capable young men have sacrificed their health and constitution by too close attention to reading and study. Now while it may require the customary course of years to infuse into the minds of a great portion a necessary and useful knowledge, in other cases it can be done in half the time ; and while the more dull and less excited student in the one instance would not be injured, the other acute and sensitive one might often ruin his constitution. Were it possible so to graduate the course of study as to give to each the proper literary improvement by a course adapted to the talent and constitution of the pupil, in some cases shortening the period of assiduous attention and study, much valuable time might be saved, and many delicate constitutions preserved ; and if less stress and intense study were given to mere language, it might favor this object. Perhaps the system of manual-labor institutions has not been sufficiently tested, as the proper and well-arranged means and facilities for such trials have hitherto been deficient. Lands, shops, tools, proper artists and superintendants, are all necessary for such experiments and institutions. And there is a distrust or prejudice prevailing against them, which the feeble and limited attempts hitherto exerted in their favor have been calculated to increase. In theory, the scheme looks feasible and useful. How far experience will prove its practicability or utility, remains to be developed.

The advantages of mental culture and education are not confined to the leading seminaries, or even our general schools, or to the raising up a crowd of literary men ; but are seen and realized in every department of human business and life, in the domestic circle, in the early youthful circle, in business, in amusements and recreations on the land and on the sea, in political struggles and revolutions, in religion and the worship of our God, in peace, and even in war. The correcting, enlightening, and salutary effects of literature and improved civilization spread through all the scenes and business of life a cheering and healing influence, and inculcate among men the indispensable necessity of government and order, and wholesome general laws ; and if rightly regulated and improved, prepare and raise up vigilant and faithful sentinels and guardians to watch and defend the temple of liberty.

The project most auspiciously commenced in some of our cities and large towns, of organizing the schools in various classes under one general head or superintendant, with different grades, from the mere beginner to the classic course, preparatory for entering college, promises much for the cause of general useful learning among all conditions, especially the poor. Good houses and accommodations, with suitable teachers, are furnished, and all expenses paid by the city or town, so that children may obtain an excellent education, and still remain at home, under the paternal care and influence of the parents.

These literary and rational exercises and avocations give employ and useful recreation to the ever busy and restless mind — an employment at once grateful and improving. I say nothing against manual industry and strict economy ; but mind is above matter — virtue and intellect above wealth. While economy, industry, and a thorough knowledge of labor and business are indispensable to the progress, support and welfare of mankind, and the business of this world, and ought to be commended and encouraged, still they ought to be so guarded and graduated as not to absorb every generous, humane and pious feeling, or lead men into brutish insensibility, avarice and impiety. Men can every where be seen, living under the full sunshine of religion and civilization, whose narrow and sordid minds consider every cent expended, and every effort made in the cause of learning and pious moral education and improvement, as a dead loss and sheer sacrifice ; and hence their families and children, unless providentially rescued and benefitted by others, grow up with all the roughness, ignorance, and unmanageable propensities and habits of heathenism, wretched and miserable in themselves, and often a curse to community, and their misguided and unfeeling parents. This spectacle is too common, even in the better parts of the civilized world.

The happiness and welfare of community depend so much on a correct and nice state of moral feeling, and a consequent upright and

orderly method of business, and the prevalence of amiable deportment and manners, as to render these topics worthy the earnest attention of all good men ; and these most essentially depend upon a well-ordered education, more especially in early life. The present is an age of experiment, and in some respects ultraism, or the taking a high stand and adopting an extreme pressure in regard to certain real or supposed errors and habits, while perhaps the more ordinary failings and improprieties of youth and mankind generally, are for that reason too much neglected, or lost in the excitements or glare of these experiments and innovations. It is not the author's intention to damp the generous ardor of moral and general reform, or to check the numerous enterprises of the age, or to narrow down the business or scientific efforts and emulation of the age, so as to diminish their powerful and salutary operations and influence upon the world ; but it is desirable and altogether proper and necessary that we cherish a just respect for approved, practical and steady republican habits and manners, and not sacrifice the humble and useful pursuits of life at the shrine of speculation, theory, or enterprise. And wisdom prescribes, that in lashing and banishing a few leading and pernicious habits, principles, and crimes, the numerous less appalling, but insidious and besetting propensities and vicious habits of man, should meet all proper rebuke and correction. Some of the most disastrous convulsions and revolutions in

the civilized world, have originated in a neglect, and perhaps contempt, in relation to the early progress of what was supposed small beginnings, or mere trifling errors and customs among the people; on the same principle that loss of health and life itself have often followed the early neglect of trifling injuries or indispositions. Despise not "the day of small things," or "the still small voice" of reason and experience. This ultraism breaks out in various ways. We find good men seriously contending that in christian and benevolent enterprises, it is not right to accept the offerings of infidels or indifferent persons.

Now really suppose we limit our means in all our concerns in this way, by repudiating all the aid, donations and assistance not offered or done in pure motives and strict faith, where would have been more than half of our churches, meeting-houses and public improvements of our country — nay, all of them? And suppose our dwelling-houses were on fire, or our children drowning, should we refuse the generous aid of such help, or stop to inquire what their motives or faith were? We should be benefitted by their good works, and leave their motives to be settled elsewhere.

I will close this head by some observations on a few erroneous and assumed maxims and instances of exceptionable literary taste and habits. The popular but highly presumptuous pretended republican axiom, that "*the voice of the people is the voice of God*," is a bold and



impious assumption ; and the frequent and familiar application of divine attributes to ordinary and temporal emotions and things, and seriously introducing and recognizing the strange and miserable ancient heathenish mythology, have escaped that just rebuke and criticism which they deserve from the enlightened literary world.

All who have just conceptions of the attributes and character of God, will at once see the impropriety of thus trifling with them, and be led to realize how presumptuous, as well as preposterous or wicked it is, to pronounce "the voice of the people, the voice of God ;" to compare the major voice or vote of a party or community, which is often a perverted, polluted, and discordant sound, to the infinitely pure and unerring declaration of Jehóvah. I suppose that the motto was based by the ardent supporters of republican liberty, upon the authority and political sovereignty of the will of the people ; but it is impious to call it the voice of God. It is sometimes a very different voice. Again, the terms *omnipotent*, *infinite*, and *celestial*, or *heavenly*, are loosely and improperly interwoven with our common and familiar style, and applied to ordinary temporal and trivial emotions and things. How frequently we read or write about the infinite pleasure or dissatisfaction of each other, and celestial, heavenly, and omnipotent objects and matters around us ; things as far below the real objects of such qualities, as the earth and human things are below those

that are eternal in the heavens. The phrase, *omnipotence of truth* is much better than the omnipotence of liberty, or any mere temporal fallible object. Care should be taken to call things by their right names, and render to different objects what legitimately belongs to them.

How far the study and early familiarity of the fabulous and miserable mythology of the Greeks and Romans may be useful or pernicious, is a moot question. I am satisfied that suitable antidotes or guards against their injurious effects upon the young mind ought to accompany such studies by way of notes, or judicious comments, showing clearly the folly and impiety of the system. Probably it may be said that no decent mind or person of the present age can view it otherwise; but we see in other cases, how even more experienced persons are led into strange notions and sentiments, by means less imposing.\*

\* What sensible man could have believed that *Mormonism*, or the paltry imposition of Joseph Smith, in digging up a piece of old metal with pretended mystical marks upon it, and holding forth *his* translation of them as a divine oracle, could have gained a solitary adherent in this enlightened country? But see the parade and progress making by that reckless and blasphemous sect; and whether Smith (as is altogether probable,) first hid his mystical plate in the earth, or whether it was really some old relic, accidentally dropped there, it matters nothing; for at any rate the notorious Smith must be a *prophet*, and the plate an *oracle*, or *idol*; and he seems to copy Mahomet, by enlisting carnal weapons. The oracle and sword go hand in hand. Most of these turbulent vagrants are led by speculation and curiosity; but some are probably weak enough to give credence to their leader's declarations and impositions. Such are to be pitied, and all ought to be punished. Two states have already been compelled to hunt them down; and how long they will retain their present location in Illinois is uncertain. They contend that whatever territory they covet, and *squat* down upon, is theirs by heavenly descent or right. Perhaps they may find again, some flaws in their title.

And an equally silly, though less violent and assuming sect sprang

It is honorable to human nature, to record that there were some monitors among the youth, even in the age and regions where this heathenish system found the greatest patronage.

Such men as Plato, Aristotle, and Socrates, even in that dark age, seemed to look deeper into the philosophy and nature of things, both intellectual and physical, than we could expect, from the poverty and almost absence of the means and opportunities under which they lived and taught. So ignorant and superstitious were the age and people, that Socrates, one of the most disinterested and virtuous of men, was executed (after their manner,) for daring to teach the youth and citizens the falsity of their gross ideas of worship, and the folly of their fabulous and miserable mythology, and to expose and correct their lax and perverted system of morals. The idea of a great first cause, or sole and omnipotent God, one who was pleased with virtue and goodness, and would punish the wicked, was too great and mysterious for their minds, and they deemed it a kind of outrage and blasphemy to hold forth such strange notions, and to undervalue their hosts of gods and goddesses.

up among us several years ago, calling themselves *Pilgrims*; and many simple and credulous persons of both sexes were drawn away from all the duties, decencies and comforts of regular life and society, into wretchedness and pollution. They wandered to the west, and I believe are nearly extinct.

The *Shakers* and *Dorvillites* were for a while a troublesome, noisy sect; but the good sense of community finally in a great measure restrained their wild vagaries, though the Shakers still exist in a more orderly and harmless character. Let all the friends of order, piety and enlightened civilization, be well on their guard against the persevering inroads of the plotters of anarchy and misrule, and the deluders and corrupters of mankind.

But the early and feeble rays of moral light which emanated from the illy-educated, but super-excellent minds of those and other ancient and virtuous philosophers, bursting through the mists and clouds of the most dense and horrid superstition and ignorance, by degrees enlightened and expanded the minds of men, and led to a more liberal exercise of their intellectual faculties, and a noble triumph of reason and improvement. And the tears and regrets of the deluded Athenians, as they reflected on their cruelty to Socrates, in some measure atoned for their rashness and folly.

In view of these things, and the effect of superstition and early impressions upon the tender, susceptible minds and consciences of youth, it clearly follows that due care ought to be taken in presenting to them, as literary authority or regimen, this fanciful and heathenish trumpery.

Since my recollection, there was great deference, and nearly veneration, paid by poets and other writers, to this mythology and its various deities. Jupiter, Mars, Minerva, &c., as well as the "*sacred* Muses," were hailed and addressed with almost Grecian zeal and devotion. The change and reformation in that respect has been salutary, and I hope will be permanent; and to render it so, youth and students must be shown fully and thoroughly, that the least attention and recognition of it is forced upon us by its being interwoven with the literary works and productions of ancient talent and genius, more especially with the most valuable and

splendid productions of Grecian and Roman statesmen, historians, orators and poets.

RELIGION.

*The Sabbath, Public Worship, and various subjects connected — The nature and influence of Papacy or Popery — Of Modern Perfectionism. — Some strictures upon the Doctrines of Election and Predestination. — Brief remarks upon Baptism, &c.*

The importance of the Sabbath, as affording to mankind a weekly day of rest, and most fit and hallowed means for public worship, as well as family and domestic reflection and devotion, is admitted by most men, and by all who consider the great moral law as given by Heaven, and obligatory upon mankind. Some are disposed to cavil and oppose the institution, on the ground that it was a Jewish institution, and that the seventh day of the week was originally held as the Sabbath ; and a few others pretend that we ought to keep *all* the days as strictly as the Sabbath, or in other words, not keep it at all ; and still farther there are others, real slaves of mammon, so selfish and giddy as to trample upon every moral or divine institution or regulation that seems in the least to interfere with their idolatrous pursuit of worldly business and concerns. With them, man and beast must be robbed of that rest which their Maker assigned them, and which they so much need, and God and the Saviour of the worship and adoration which they require ; and the holy Sabbath, the

day of all others most sweet, lovely and improving, if properly observed, must be made a scene of confusion and profanation. How lamentable that many are so superficial and stupid as to imagine that the pomp and parade, and constant heaping up of worldly property, are the only objects of pursuit, when a little more rational examination and a moderate share of wisdom would show them the folly and futility of such notions, and teach them that to use the perishable things and treasures of this world usefully and benevolently, and from principle and right feeling to cherish and promote religion, morality, and the various wholesome and enlightening institutions, and cordially yield a helping hand in benefitting their fellow creatures and their country, is the way of duty, happiness and usefulness.

Among the means to preserve and diffuse among the children of men, the blessings of the christian religion, is the institution of the Sabbath. And who ever doubts that the regular well-attended and well-conducted Sabbath-day worship and preaching is the main pillar and means of religious influence and power in the world ?

The various other means are rather parts and appendages. Extra means and measures, and more frequent meetings, may sometimes prove convenient and useful. The modern system of *Sabbath schools*, with the publication and general spread of religious and standard works, and books of eminent and devoted men, may all

prove great auxiliaries in the cause ; and likewise the sublime and benevolent enterprise of civilizing and converting the world, through the means of distributing the Bible, useful tracts, and religious light and facilities.

While we venerate the cause of religion, and regard with gratitude and love, the holy Bible and blessed Sabbath, we would justly appreciate and forever cherish the cause of religious liberty and toleration. All good citizens here have reason to rejoice that in this republic they are based on a lasting and unshaken platform. Our constitution on this subject, sustains the sentiments and views of the enlightened protestant world. But this liberal feeling and policy, while it guards us effectually from disastrous wreck on the *Scylla* of ecclesiastical persecution and tyranny, must not lure and plunge us into the dreary whirlpool of impious *Charybdis*. In avoiding bigotry, we must also avoid impiety and gloomy infidelity ; for pure and heavenly religion, however much abused by mankind, or assailed by those who hate or disrelish its sanctions and restraints, will ever remain co-eternal with its divine author, the friend and comforter of man, and the best defence and guaranty of civil government, intellectual improvement, and moral purity.

The bold and powerful attempt under apparent favoring circumstances, against the christian religion, concerted and prosecuted by the mighty intellect of *Voltaire*, and the shrewd and popular *Paine*, all proved abortive, with

every other direct attack upon it. The "sword of the spirit," and the "shield of faith," are invulnerable to such attacks; and we have the divine promise that this religion shall prevail. But for some great purpose, to us inscrutable, the ways of righteousness and peace are sometimes put in alarm, and seem nearly hedged up. The whole history of mankind, both ancient and modern, is strikingly evincive of this truth. The scourges of war and persecution, the wide-spread and deadly progress of infidelity and idolatry, with all the dismal variety of sin, have often, alas, how often! cast a dark and threatening cloud over the moral world. Nor is the world yet relieved from them. Even the religion of our blessed Saviour and Redeemer is still assailed and darkened among men, by wicked and unhallowed hands, by blind infatuation, cherished error, distortion, hypocrisy, and corrupt selfishness. It is often dishonored in view of the world, and more especially with the higher and intelligent classes, by its professed friends, incautiously and unintentionally by some, and through unsoundness, false zeal, and excess, by others. Even *Peter* denied his Lord and Master, and *Judas* betrayed him! What a picture! Is it strange, then, to see professors in these days wandering, stumbling and falling? An imprudent and impertinent manner of address by individuals, families, and public circles, (on the solemn subject of religion,) and this without a due regard to place, opportunity, and genuine kindness and discretion, in most cases



disgust and offend those intended to be gained. It is not enough that we have a good cause and object in view, but we ought also to carry abroad good manners and sound discretion. Let it not be understood that I condemn a proper degree of zeal and earnest admonition being manifested in the Redeemer's cause. It is indeed worthy of all honest zeal, and the noblest efforts of all good men and christians ; for christianity, aside from its tremendous bearing on our future welfare, is the pivot on which revolves the cause of genuine civilization and improvement. But I disrelish "zeal without knowledge," or unconnected with wisdom or discretion, without a due regard to decorum, and christian, cordial charity. How, but with aversion, will calm and honorable minds regard a clamorous zealot of pharisaical manners, and perhaps doubtful moral deportment in his dealings and contracts, so much more anxious about others than himself, as to exhibit himself, for a season, forward, dictatorial, and rhetorical, on all occasions and in all circles, and harsh and censorious in his denunciations and antipathies, and extremely rigid and set, on all dark, disputed and doctrinal points in religion.

But here I press a few hints upon such honorable and vexed minds, as may come in contact with such men. Be not deceived because others deceive themselves. Look candidly and thoroughly into the matter and subject, however you may disrelish the person or manner ; and while you cast away the scum and the dross,

lay up the ore and precious pearl, and press home to your bosoms the love, penitence and faith required by our Saviour, as "an anchor to your soul."

Do in this concern as in others. A spurious, or disagreeable pedantic declaimer on morals or literature, will not turn your feelings away from a love of virtue and the sciences. However you may disrelish his manner or appearance, you still love and admire those heavenly virtues. Do so in this vastly important concern. Let not the defect in manners or wisdom in others, shade your own, or prejudice your highest interest. All *hollow-hearted* professors, and all kinds of hypocrisy in religion, as well as open, light, and immoral deportment, are calculated not only to injure the cause of religion, but those who indulge in such courses, in the view and opinion of men. This is a common and general result. Men are very much mistaken when, from mere selfish or popular views, they make pretences to piety, while their general conduct and life give the lie to such professions. Hypocrisy may sometimes give to one, for a time, an unmerited grade of favor among good men ; but with God, never. And with men, generally speaking, such ill-gotten favor is transient and fading. For men, however they may feel and treat *themselves*, are inclined to respect sincerity and uprightness in others. Hypocrisy and vain pretences to piety or moral virtue, soon lose their flimsy covering, and leave the subject doubly deformed, as they

are doubly hateful ; because to their real character, which they wish to hide, is added falsehood and mockery. The cause of piety is brought into reproach often by such perversity of conduct, and also through the unworthy and volatile conduct of the lives of its thoughtless and unstable friends and advocates. Hence, professors are enjoined to "let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven."

An eloquent, giddy young clergyman once asked a shrewd and influential matron of his parish what she thought of his preaching. "Why, dear Sir," said she, "when I see and hear you *in* the pulpit, I feel as if I wished never to see you out of it ; and when you are out of it, I wish never to see you there again." But there is another set of people, not very rare, and probably not more hypocritical than most men, whose incessant carping and fault-finding about others, and especially about religious professors, are irksome in the extreme. These over-wise and self-acquitted folks (among professors and non-professors) are generally audaciously censorious, and apparently exquisitely anxious in relation to others — very seldom about themselves. Their prevailing dialect is something after this sort : "Professors of religion ought to live more up to their profession." "Religion never can flourish, while professors are so proud and worldly and wicked." "I should think a great deal better of religion, if christians behaved as

they ought ; but they have so much division and enmity, and neglect their duty so much, that I can never think of joining the church.” “And our minister is so personal ; I wonder what set him to preach last Sunday in such a way about intemperance, and Sabbath-breaking ! Ministers should let all such things alone.”

How often are we entertained by such a strain of wonderful rhetoric and candor ! and it often proceeds from somewhat indifferent or hard characters, whose extreme anxiety and benevolence are so elevated as scarce ever to effect or reach themselves. Yet even these have their use ; for a wise man said that our enemies were our best friends ; reminding us by their ill-natured reproofs, of our errors and imperfections.

The author will now briefly, though with hesitation and diffidence, touch upon a few subjects or classes which are somewhat connected with the important subject under consideration : namely, the papal or catholic system, modern perfectionism, election and moral agency, and baptism. He has not the vanity to suppose that he can throw any new light upon these subjects, or at all allay the spirit of dissension and controversy which has grown out of them ; but trusting that a few frank and candid remarks upon each, may possibly do some good, he, peradventure unwisely, submits a few reflections to his readers.

## THE PAPAL, OR CATHOLIC SYSTEM.

Under this head or division, my leading object is not to deal in acrimony or denunciation against the church of Rome and its adherents, nor to sound the tocsin of alarm at their progress or plans ; but fairly and briefly to exhibit a view of their order and principles. Once this order might, with considerable propriety, have assumed the name or title of catholic ; but for centuries past, the assumption is an arrogant misnomer. In some of the former periods, this church or order was distinguished for many learned and pious prelates and members, and a commanding and salutary influence in behalf of the christian religion, and seemed indeed a rock on which the cause of christianity in some measure rested, amidst the violence and darkness of Gothic times. But as she became powerful, she became blinded and corrupt. And the original and exalted object of preserving and diffusing through the world the real light, liberty and purity of christianity, seemed lost in the secular spirit of aggrandizement and dictation over the minds of men, and even the rulers and governments of other nations. And she sent forth her bulls and anathemas, sundering the ties and obligations of rulers and people, and often fomenting assassinations, civil commotions and war ; and even assumed the prerogative of absolving and pardoning the sins of men, substituting in lieu of genuine faith, repentance,

and practical godliness, their complicated and mystical sacraments and rites, and even by penance and purgatory process; and through indulgences and mass service, aided by fees and pecuniary offerings, not only exercised a pretended power over the consciences and fate of men here, but after death. To these highly reprehensible practices and pretences, are added a kind of prohibition or denial to the laity, of the free and precious reading and examination of the Bible, and revelation of the divine will. These abuses and extravagant assumptions, and intermeddling with secular concerns, paved the way for the great change and *reformation*.

This propitious era of the reformation, like other radical revolutions in the long-established habits and feelings of community, especially those of a religious, or political cast, was effected by great efforts, sacrifices, and even martyrdom. But characters and instruments were provided by Providence to meet the crisis. Melancthon, Luther and Calvin, with other minor advocates of reform, appeared on the stage, and the work was accomplished. A protestant influence and phalanx arose, which, under Providence, chased away the mists and darkness which had long held the world in ecclesiastical degradation and slavery.

This reformation has shed a brilliant halo of religious light and liberty over Europe, and the world. It has even illuminated and softened the atmosphere and very focus of popery itself; and all danger of a full renewal of that compli-

cated and deadly power of papal and ecclesiastical usurpation and tyranny, once so dreaded and overwhelming, is forever at an end. The eyes of the world are opened, and the consciences of men set free and enlightened, and the protestant cause, religiously and politically speaking, is immutably established.

In vain may the jesuitical order be re-organized, and commission her busy and determined emissaries ; in vain may effeminate and polluted Rome attempt again to control and tax the world, and to propagate her darkening and selfish schemes of aggrandizement. She had better apply her resources and labors in enlightening and exalting her own population, and relieving their own spiritual wants and barrenness. And while the emancipated protestant world are willing to extend to them, in common with all others, the right of conscience and religious freedom, they ought to learn that too much dogmatism, arrogance, and corruption on their part, must inevitably lead to new and effectual measures of defence.

What is here said, is not to disparage the papal dynasty while kept within proper bounds, or to wound the feelings of the honest catholic. There are many such, and many learned and excellent characters have adorned the papal See or church. And it is gratifying to know that many are now dissenting from the abuses of the order, and are shaking off the trammels and tyranny that disgrace it and seal up the word of life to a needy community. Popish bishops and agents

here begin to hesitate and pause, (as well they may,) in respect to the dogmas and authority of the mother church, and are disposed to open the scriptures to all classes of people. Besides the degrading effect of thus excluding the people from the privilege of examining and judging of the sacred writings; the very pretext for this exclusion is a libel upon the understanding and capacities of the laity and common people. Nor in alluding to the intolerance and bloody persecutions of former days, and the present anti-persecuting spirit and corrected feeling in protestant regions, does the author forget, or excuse, or palliate the cruel persecutions of protestants themselves, that succeeded the dawning of the reformation in England, Scotland, and other countries. These cruel and unnatural persecutions by which dissenters suffered violence and even martyrdom, have disgraced that age, and darkened the page of history, and ought to excite the blush of shame on the cheek of every one connected with those nations. Oh! that every vestige of those infatuations and barbarous persecutions could be expunged from the pages of British and American history, and that the world might never again be tarnished with kindred atrocities! But it is possible, that the view of these by-gone heart-rending scenes and inhuman persecutions, held up in bold relief through the historic page, may prove a beacon and solemn warning to all future ages.



## PERFECTIONISM AND PRESUMPTION.

In denouncing these things, I intend no reflection upon that notion of perfectionism among a portion of the methodists and other christians, which is supposed to be attainable through practical and devoted striving, through humble penitence and divine grace, which seems to be required, and which yields the humble yet full assurance of salvation. But I refer to the system attempted in modern days, to be set up by certain ultra perfectionists, inculcating the belief and theory, that a person just indoctrinated, is at once and easily made religiously perfect, and needs not the aids and helps of christian ordinances and means, sabbaths, &c. I know some conspicuous ones of this class (gaining more or less proselytes in this, I fear, demoralizing and anti-pious system,) who claim to be above all the ordinary christian means of improvement, and stand in open opposition to them ; and even pretending to be not only wholly sanctified, but a sort of prophets, or Elijahs, not to taste death, and the like.

It is true, that God requires us to be perfect, and he requires and has always required man to keep his holy law, and there is no impossibility in doing it, farther than our own unwillingness and sin. But God does not say to his fallen creatures, ye are perfect ; ye are in no need of restraints of watchfulness and prayer. And Paul and David and Job all exclaimed that

they were vile. Are modern perfectionists more pure than those saints were? Whenever perfection is ascribed to mortals, it is done in a qualified sense. We need not look to Oberlin, or to the conduct and temper of assumed perfectionists, to show us the unsoundness of the profession. Every man's heart and reason, if honest and enlightened, is sufficient. The perfect pharisee told of his exclusive merit, while the humble self-convicted publican was accepted rather than *he*.

Man is too much inclined to a spirit of presumption and self-righteousness, without such creeds, theories and influences—such ceremonious slighting and rejecting the requirements and directions in the scriptures, in relation to the sabbath and christian ordinances. Even honest christians, with all the wholesome aids and influences of the best means, incline too much to pharisaical and antinomian notions. Even the veriest orthodoxy sometimes bears that way. We see christians with theoretic views, and “heads as clear as a December night, and hearts as cold,” firm and fixed in a dull formal faith, with practice inoperative and repulsive; they will converse soundly and intelligibly, and conduct circumspectly, but will often shut their hearts and pockets against the frailties and sympathies of our natures, poisoning themselves upon their self-established faith and goodness. Give me, with faith, sympathy for sinful man, tender hearts and active benevolence.

One moment's true and humble self-examina-

tion ought for ever silence such presumptions ; and the good sense of the christian world and a kind providence have hitherto kept such notions and schemes in the back-ground, and probably will take proper care of the future. As light advances more and more, the omniscience of Jehovah, and the weakness and sinfulness (not perfection) of man, will be the more fully realized, and these notions will find but a vague and limited support. And I ask, what wholesome substitute for our precious sabbaths, instituted in mercy to both man and beast, for our required christian ordinances, is held forth ? What redeeming benefits or prospects are in expectancy from these movements ? None !

But it is lamentably true, that any novel project, however crude or pernicious, will have advocates among the descendants of fallen Adam.

#### STRICTURES

##### *On Election, Predestination, and Moral Agency.*

The excellency of the christian religion is as manifest from its simplicity, purity and benevolence, as from its moral sublimity and awful sanctions. Any constructions therefore which darken it with dubious or metaphysical distinctions—any perversions of its purity and perspicuity—any bold and philosophical assumptions by men, or inferences calculated to exhibit its divine author in a tyrannical, insincere or un-

just point of view, are hazardous and criminally presumptuous experiments for man, and derogatory towards God. Should the few remarks here made from a sense of duty, prove offensive to any real lovers of truth and piety, it will wound my own feelings ; but believing that the scheme of election and predestination, as held forth by many, and urged as a necessary article of *faith*, (for in *practice* it is more than useless,) leads to pernicious consequences and conclusions, I cannot pass over the subject in silence. Men are fond of embracing doctrines or notions of fate, and foreordination ; always, however, with rare exceptions, appropriating to themselves the smooth and saving side, leading with wonderful facility to the doctrine of universal salvation. For, by that doctrine, all, whatever may be their character in time, are *fated* for salvation, after death. Now how essentially different is the general result, whether *each believer* in election considers himself elected, or whether the principle is adopted, that all, *en masse*, are saved or elected ?

The whole argument (save what little authority may be found in the scriptures) on which the doctrine of predestination rests, is based upon nice and metaphysical views and distinctions respecting the divine attributes of God. An infinite and omnipotent being, it is urged, must foreknow, and arrange all things, and foreknowing, must of course foreordain, decree, or predestinate ; and hence, this theory or doc-

trine must be sound, however or wheresoever it may leave, or place the professions, the mercy, or justice, of that being.\*

It is generally admitted, that all things are possible with God, however apparently impossible they may be to our finite and imperfect conceptions.

But if it is above the power of Jehovah to institute a free moral government, wherein his moral creatures can incur responsibility and blame, or his approbation and blessing, then

\* The results of metaphysical reasoning in religious matters, are sometimes extremely dangerous. Some years ago, I listened to a discourse originating in this mysticism, and from a man, too, deemed sound and evangelical, wherein he maintained frankly, that God was not only the direct author of all good and righteous feeling, but of all evil and sin. He quoted Isaiah and other prophets, where God says, "I form the light, and create evil," and where he threatens to watch certain people *for evil*, and to *frame evil against them*—and also, from Job, "Shall we receive good at the hand of God, and shall we not receive *evil*?" And in proving the sovereignty of God, he went so far as to argue that it must be a consoling doctrine, that God did all these things according to his own sovereign and omniscient power and right. Never having realized the consolation that flows from charging my sins upon our Creator and Judge, I waive all comment upon that part. But in charity, I attribute his obnoxious theory, to a want of making the proper distinction between what is generally *evil* and *sin*. Death, famine and other providential chastisements, are often termed *sore evils*, but never *sins*. Yet such are the evils alluded to as above, in the prophetic writings. Such, though designed for humbling and correcting man, may properly be viewed as *evils*, but not as *sins*. God does not declare himself the author of sin, nor permit us to charge him with its commission. "He is of purer eyes than to behold evil," that is, with approbation. And when logicians get so confused as to resort to such means, it would be well to pause, and exclaim—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" How uncalled for are such unprofitable reasonings? Is it not enough, that he is mighty to save and righteous to punish, and to judge, according to the deeds done in the body? Can it alleviate the pangs of perdition or exalt the felicities of heaven? nay, more, can it rationally affect our condition here, by making or believing the distinction, whether God did, from what we deem eternity, fix and predestinate all these things, or whether from his ample omniscience and boundless mercy, he *does* all things, and *rewards* and *punishes*, as seemeth good in his sight?

and in that case, this doctrine in its full extent must be acquiesced in.

But dare we thus judge? What limits shall we, short-sighted mortals, set to the powers and dealings of our Creator?

The declarations in scripture that our heavenly Father is unwilling that any should perish, but would that all should repent and be saved,—and the numerous cases of his invitations to repent, to return, and receive pardon,—have always appeared to me, to be wholly inconsistent with a fixed purpose, rendering such things nugatory.

That Jehovah, at any particular period in the past portions of time, should deliberate and fix a system, as to the final destiny of each soul, and all his moral volitions and progress, thereby becoming the author of sin, irrevocably predestinating and dooming a great part to destruction, and some to eternal felicity; and afterwards should reveal his will and pleasure, holding forth to his intelligent creatures, his desire and command for their repentance, their faith and salvation,—and then punish such as were thus rejected,—being unable of course to thwart his purposes,—is beyond my comprehension. And it is not satisfactory to be told, that under such a system, the mind is free, because it is blind to such irrevocable destiny. If we must believe in such purposes or decrees, we must believe that our moral agency is nothing, and useless; and this blindness is the substance of the arguments to prove our moral agency, under such a system.

Nor does it appear to me enough for the character of God on earth, to say that he, being infinite in power and wisdom, and knowing all things, must have predestinated, suffered and fixed every scintilla of righteous and other feelings and acts in his moral world; because this is not the stopping point in the doctrine and results. Infinite power, wisdom and benevolence, might have done all this. I do not say it has, and believe that no man has a right so to say. But having done all this, is it right to suppose that such a Being would publish and hold out to *all*, the ability, by means of the grace and aids extended to them,—and by his earnest invitations and commands, impose upon them the duty,—to work out their salvation, through repentance and faith!—when the performance of duty and the promised reward, must abrogate his purposes in regard to many, and finally, under such a state of things, firstly fix their incapability, and then slay for ever the helpless victims?

While I admit that there is revealed a certain kind of election as to particular cases, and for certain important ends, I must repudiate the doctrine as above exposed.

I can see no difficulties in viewing our Creator, not as *having* from eternity, done every thing, morally speaking; but as now and ever *doing* his will and pleasure, restraining sin, and punishing it in his creatures, and upholding and rewarding piety and love. The one view leaves him nothing to do, since the primeval

era of his decrees, except a mere self-complacency; and of course, almost an unnecessary being. The other, exhibits him in his own professed character,—a just, benevolent, adorable being. And it does appear to me, (if wrong I pray to be pardoned,) that the sweeping, and in the view of many honest christian minds, unanswerable arguments, that a wise and omniscient God would not leave the great concern of creation and grace at loose ends, but fix it unalterably from eternity, is as defective and darkening, as all the others urged on the subject. What! afraid to trust an ever-active, sleepless and omniscient Creator, to do always right, unless you have the guaranty of a long antedated decree or purpose from him? *Will not the Lord of all the earth do right?*

Let us then, for it is impossible to meet or be satisfied on other ground, feel that our heavenly Father not only has done, but is *doing*, and *will ever do*, great things in heaven and on earth, both for the bodies and souls of his moral creatures; that he holds out no deceptive promises, or colors; that when he says, “when a righteous man turneth away from his righteousness and committeth iniquity and dieth in them; for his iniquity which he hath done shall he die;” and again, “when the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions he hath committed, he shall surely live,



he shall not die. Yet saith the house of Israel, the way of the Lord is not equal. O house of Israel; are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye:"\* and in other places, that he would that all men should repent and be saved; he does not so say under a full view and purpose that a great portion of the very beings thus addressed, are fixed in hopeless perdition, by his own prior decree.

#### ON BAPTISM.

*Different views of this rite, with some strictures on close communion, or rejection of those baptized by sprinkling.*

This interesting and sacred christian rite, probably a substitute for circumcision, insti-

\* See Ezekiel, one of the major prophets.

**SPECIAL NOTE.**—The author is aware, that sound and able divines and eminent writers differ materially, as well as the christian world generally, on this point; and that many construe the Bible as fully sustaining the doctrine of predestination in its full extent, however it may be disrelished by mankind: with such the author can differ without censure, or the least particle of disrespect.

tuted by, and required by our Saviour, who was himself the subject of it, being baptized by John the Baptist, has, through the discordant notions of men, been made the subject of much unnecessary controversy.\* The manner, and immediate effect of this sacrament, rather than the duty and necessity of the rite, have raised the controversy. The beautiful yet impressive simplicity and order of this sacred rite, cannot fail to strike every sensible and devout mind. How interesting is the account of the case of the Ethiopian, a eunuch of great authority under Candace the queen, who had charge of all her treasure, and had come to Jerusalem to worship! Though he had been unacquainted with the gospel, yet he was led to read and converse with Philip, who explained to him the character and offices of Christ, whereupon the Ethiopian said, "See, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God." He walked down to the water, was baptized, and went on his way rejoicing. So in the case of Lydia and Silas, and their households.

This baptism by water, an emblem of cleansing, is admitted by all Christians, as a necessary rite; but the precise manner, the proper

\* The learned and pious Dr. Watts, says:

"Abram believed the promised grace, and gave his son to God,  
But water seals the blessing *now*, that *once* was sealed with blood."

subjects of it, and the nature and effect of the mere ceremony and ordinance, are made the occasion of dispute and controversy.

The numerous denomination of baptists generally contend that it ought not to be administered to children, or those not arrived to mature discretion. That it must be by immersion, and confined to believing adults; and that it is viewed by them as a more absolute test and saving rite, and less symbolical, than it is by other denominations. Others are less pertinacious as to the mode of baptism, believing that either immersion or sprinkling is proper. And they hold that it ever has been and may with propriety be administered to the children and household of adult believers. They contend that it was so done in the cases of Lydia, Cornelius and Silas, and their households.

Now in all probability it might have been the more general practice by immersion, in the warm and temperate regions of Palestine. But even there that mode might have been impossible in case of sickness and extreme debility; and would our Savior require a perilous ceremony for such individuals, or one impracticable, for mere *form's* sake? And if we admit the early practice there to have been by going down into the water and by immersion therein, still we know not whether it was by total or partial immersion; and as it is not the mere water that cleanses from sin, it is probably very unimportant. Judging from the nature of the case, what can be gathered from scripture, and

the character and views of our Saviour's prescribed duties and ordinances in other cases, relieving his disciples and followers from the harsh and torturing rites and ceremonies of the Jewish ritual; and substituting a plain, simple and convenient mode and manner, we may rationally conclude that in baptism by the application of water, the mere manner, or quantum of the water, is not so consequential as the frame of mind and heart in which it is received; and that no particular mode exposing the health and welfare of the subjects would be required—unless we believe in the efficacy of the water itself.

And the like simplicity and convenience is exhibited in the sacramental supper. How beautiful, familiar and appropriate! How like the divine author! “And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to his disciples;” and so of the cup, and gave thanks—using these articles common at meals, as emblematical of his body slain, and his blood shed, for the sins of men. The bread showing forth his body, and the wine, from its color as well as fluidity, as a fit emblem of his blood.

So in baptism, they went to the water and applied the element to the body as emblematical of purification, in a manner most convenient and rational—a ceremony not only strikingly impressive, but one requiring no hard or difficult preparation. Unless the mode of immersion in baptism should be deemed essential in

keeping up a boundary or discrimination in the denomination, I can see no just cause for its being made the test of christian brotherhood, as all must be convinced that the mere element used, does not work the cure of the soul ; but that the Spirit does the work, and the water is the symbol ; as in the other case, in reference to the bread and wine.

On these points it has ever been surprising to me, that so much controversy should exist.

As to the proper subjects of this ordinance, the baptists have more reason on their side, in my humble opinion. But if it is proved that the rite was administered to the households and *children* of believers in the days of our Saviour and his apostles, that question must be considered as settled. Whether proved, or not, I pretend not to say.

#### MISCELLANEOUS TOPICS.

*On Discontent and want of Resignation, under the dealings of Providence.—with some remarks upon the prevalence, causes, and remedies of Hypochondriacal Affections and Habits.*

A very common and erroneous impression and habit, as to the attributes and dealings of Providence, produces much of the trouble, discontent and repining among men, which are properly chargeable to themselves, and their ill regulated habits and feelings, and often fix in the mind the seeds of lasting and fatal hypochondria and delirium. I have already said

something on this subject in my remarks upon habits and impressions ; but a few hints in relation to some prevalent habits and feelings as well touching the general nature and course of these things, as the more injurious cases denominated hypochondriacal, may be useful.

Man is prone to repine, complain, and even to censure the providence and dealings of his Maker, in all cases where his own views, prospects, interests or sensibilities are thwarted or disturbed, however necessary such things may be for humbling and correcting his own wayward feelings and inclinations.

If the seasons or weather happen to be inauspicious, how he murmurs and frets himself ! Perhaps much of this is mere habit, with little intention to blame. But is not this kind of feeling highly indecorous and irreverent to the author and regulator of the universe ? Says one, " What an intolerable cold and bad season we have ! " Another exclaims, " This dry weather will destroy every thing ; 't will burn every thing up, and ruin our crops ! " " I do n't see, (says another) as it it ever going to rain again ; nothing will grow — my hay and grain will come to nothing this year ; if rain comes now it will do no good ; it is too late ! " " This dreadful wet time will spoil all the hay, (says another, as the sweet rains pour down to refresh the earth, and soak a few loads of his well-dried fodder ;) I never saw such bad weather."

And thus we might quote enough to fill a page. It would seem by the strictures and

complaints about the weather, that we seldom have a right kind of day or season ; when we all ought to realize that wet and cold and dry weather are all necessary and proper, and that these things are all and always right. Speaking on this subject, my son, after spending a season at St. Croix for the benefit of his health, told me that the people scarce ever made the climate or weather a subject of conversation. How different that from our New-England habits. A farmer in Massachusetts, having got a quantity of hay dried and ready for the barn a third time, a third shower approached as he was busy in securing it, but fortunately veered off and dashed upon his neighbor's. Upon which he exclaimed with joy, " Well, Providence has done right once ! " Really ! *once* done right ! Probably his aggrieved neighbor would even doubt this !

Enough has been said to show the habit and the folly of this dissatisfaction and fault-finding. And the like dissatisfaction and *false clamor* occurs on other occasions and subjects. In regard to our bad or hard fortune, and concerns in general, the like complaints and imputations are made.

All can easily see how much more comfort and satisfaction we might realize, and how much more rational we should appear, by cultivating a suitable temper and feeling, and by considering that the seasons and weather, as well as our trials and misfortunes, are always right, and regulated by infinite wisdom and mercy,

and that we are the party in wrong ; and that generally too, even in the ordinary cases of discouragement and dejection, or hypochondria. How lamentable, to see the opulent and exalted in point of privileges, repining under trivial or imaginary difficulties or losses, and perhaps rushing to self-destruction as a remedy, when a moment's correct reflection might remove the ill-timed distrust, and fill their hearts with gratitude, with love of life and duty, and a just sense of the abounding mercies and forbearance of God. But however lamentable the spectacle, this improper and wretched state of mind shows itself often in the various conditions of life, fruitful of trouble, wretchedness and despair, among the rich, those in mediocrity, and the ranks of poverty.

Once a rich man in London, rushing to the bridge over the Thames, to take the fatal leap, met a poor, desponding candidate for suicide, near the fatal spot, and accidentally learnt his melancholy errand there, and the cause, which was the distressed and famishing state of his dear family. His heart was moved with real, practical pity, and he offered pecuniary aid. This kind deed saved his accidental guest, and restored his own disordered mind to soundness and joy. And active benevolence and sympathy have often proved the best remedy in such mental diseases. Then fly, O ye subjects of hypochondria and imaginary distress, fly without delay to the needy and distressed, and pour into their bosoms the balm of consolation ; yield up cheerfully a little of that sordid trash, about



which you may be so anxious ; or if poor yourselves, ply the feeling heart and helping hand to their aid and relief, and the cold-hearted demon of gloomy despair will take to himself wings and fly away, and the warm current of your renovated hearts may again animate and encourage you ! *Action* rather than *contemplation* — *practice* rather than *theory*, are approved remedies in these maladies.

I will subjoin a few extracts from a letter written to a nervous hypochondriac friend, some twenty-five years ago ; and also a beautiful sentiment taken from Foster's 'Decision of Character,' as applicable to these cases.

" *August, 1813.*

" DEAR ——— :

\* \* \* \*

" You would find that a fixed and contented habit as to place and business, connected with certain practical habits and exercises of thought and action, would benefit your health and enhance your felicity. Such as taking a cordial part, interest and feeling in the affairs of the place, family and friends where you reside ; avoiding a severe, morose and gloomy spirit, or loading your mind with unprofitable and imaginary reflections on the dark side of life or fortune. *Ponder less*, and *act more*. Build fewer airy castles, and your disappointments will be less. Entertain and cultivate a manly, resolute spirit and emulation to get along through bad as well as good fortune, with good address and self-composure.

Mingle generous and healthful exercise with your mental labors, &c. On such things more depends, in respect to health and success, than on wealth or office."

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"Let them assure themselves that the *eye* of *Omniscience* is about their bed, and about their ways ; that he marks the gloomy countenance, the tone of impatience, the sigh of discontent, and will require an account of moments spent in *fruitless regret*, or *impious distrust*, which might have borne to heaven some tribute of praise, or token of meek submission."—*Foster's 'Decision of Character.'*

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There is a dullness and torpor of mind, bordering on fatuity, which brilliant minds sometimes experience, and which ought to be thrown off, with resolute decision, or it may gain strength through indulgence and habit, and paralyze every generous emotion and energy of the man. "Quietness (says a discriminating author) soothed his melancholy, but did not invigorate his heart."

#### DOMESTIC ORDER, HARMONY AND IMPROVEMENT.

The good, sober, industrious and charitable family circle, finds *home* a sort of earthly para-

dise, and converts it into a scene of improvement as well as peace. The long evenings of autumn and winter, with many other seasons, may be appropriated to useful study, mingled with business and all the pleasant duties and recreations incident to family life. As moral and religious light, with the steady progress of civil and religious liberty, shed their cheering influences over the world, our fire-sides and domestic circles become more and more interesting, and are well calculated to improve the morals and hearts of mankind.

That turbulence and dogmatic tyranny which so extensively prevailed in many parts of the partially civilized world, and which denied to the feebler members, wives, females and children, all rights and immunities, save what the occasional good-will or condescension of the master might in a freak of mercy bestow, rendering each family a sort of unrestrained and unlimited despotism, and often brutality, is passing away; and now the rightful rule and influence of the man is sweetly blended with the rightful influence and management of the woman, thereby constituting the parties a joint head, council and government over the family; the relative rights and privileges of each being fairly understood, exercised, and secured, both by the popular feeling and laws of the land. And the narrow-minded man, who in these days disturbs and tramples upon this order, and cruelly abuses the subordinate branches, would

find himself amenable to law and the ban of public opinion.

How different this condition from the case of family relations and rights in savage and heathenish regions, where brute force, and the most deplorable oppression and wretchedness degrade and demoralize the domestic and more public walks of life !

This softened and improved condition of our domestic circles promotes and cherishes the purest and loveliest affection and sympathy among the members, and consequently through the civilized world. In sickness and distress it wakes up the kindest feeling and attention. It excites a commendable emulation for the welfare, happiness and improvement of each member or branch of the family ; and a zeal for the good standing and reputation of all the family, among their neighbors and the citizens at large, each becoming the monitor and helper of the others, and where the baneful breath of intemperance, and a mean selfish spirit, and a fondness for distracting and embarrassing extravagance and prodigality, can be kept away, so as not to mar these pleasant domestic scenes, they practically show forth the transforming and benign effects of our blessed religion, and the fruits of advanced civilization and liberty.

Here, in our home, in our calm and affectionate family and domestic circle, are sown the seeds of social, moral and religious principle, and here their numerous and precious shoots and branch-

es are watched and cherished, regulating and adorning the civilized world with rich and delightful productions of moral and intellectual excellence and worth. Here also industry and economy dwell together in unity. Here sympathy and affection shed around balm and consolation. All uniting their gentle and cheering agency in sustaining the duties, and softening the labors and cares of mankind.

O let us love and cherish these precious influences and privileges, so dear to all that is good and lovely in society, business, and the world! And while we behold with pain and alarm, the modern vulgar and brutish attempts and confederacies, among a certain class of writers of both sexes, to draw our happy citizens and children away from purity, principle, and the salutary endearments and orderly habits and duties of life, into the vile sloughs of concubinage, pollution and wretchedness, let all sound and enlightened citizens stand firm in the cause of moral purity and our sacred religion.

What can appear more suicidal and odious than a *female* advocate of licentiousness, at open war with modesty, moral purity, and religion? It always reminds one of the fluttering silly insect, or miller, dashing into the blaze of the candle or the lamp.

In close, I will here insert by permission, the following lovely effusion of a dear female connexion, as descriptive of the tender sympathy, pious resignation and heavenly trust, which adorns many a fire-side in this, and other christian lands.

" *Sisters*, a change has come :

Our fire-side circle is a broken one.  
Ours was a happy home. The joyful notes  
Of youth and love were echoed through its halls—  
Bright were our suns, and gentle were our showers.  
Sorrow we had not tasted, though we knew,  
(For our dear mother early taught us this,)  
It was the lot of earth's inhabitants.

" Then came a change.

We gathered round that *mother's* dying bed,  
Caught her last whisper, kissed her dying lips,  
And felt that we indeed were motherless!  
O death, could'st thou not spare? thy cruel dart  
How keenly barbed! But hush, rebellious heart,  
'T was but the kindly messenger of God,  
To bear her spirit to the realms of bliss.

" Another sad,—sad change!

Our gentle eldest *sister* pined with grief;  
Joy, hope and buoyant spirits, fled away,  
With mental energy and reason's sway,  
And life seemed but a very weariness!  
But when at last she wings her upward way,  
And entrance is administered to her,  
To that fair city, of whose joys she sung,—  
How will *new* reason, knowledge, glory, burst  
With light celestial on her uncaged soul!

" Then came another change.

Consumption laid his withering hand *on one*,  
Most gifted mid our happy fire-side band.\*  
He roamed the fields of science with delight,  
Gathered her laurels round his youthful brow,  
Yet meekly laid them all at Jesus' feet.  
He longed to tell the world a Saviour's love,  
To publish the glad news of peace to man.  
At length he sickened, and with haste he sought  
A sunnier clime, far on Savannah's stream;  
But Heaven called him from his toil and pain,

\* James H. Elliot, who graduated at Washington College, (Hartford,) in 1836, and was attacked with a pulmonary complaint about that time. He passed the following winter at St. Croix, in hopes of relief. And in the autumn of the following year, repaired to Savannah, and tarried in different parts of Georgia till his death, in Dec. 1838.

To regions brighter, far beyond the skies.  
 His work on earth was ended—and he died !  
 Died in a land of strangers, yet of friends ;  
 Died far from *home*, yet with its comforts blest.  
 We stood not o'er him, yet there were, who smoothed  
 Softly his pillow—cooled his aching brow ;  
 And most of all, that Saviour, whom he loved,  
 Was there, lighting the vale with beams divine,  
 And bidding Jordan's waters not o'erflow  
 His faithful ransomed spirit.—Ask we more ?

“ Still, still another change.

One brief year had not passed, ere we were called  
*Another* of our stricken band to yield,  
 To the last resting place of man—the *grave*.  
 He was our youngest brother, fondly loved—  
 Companion, friend, and cherished counsellor.

“ Sweetly in him did blend

A childlike, simple spirit, with a mind  
 Matured, refined, with knowledge and with grace.  
 How oft he prayed, the mantle of the dead  
 Might rest on him ! And tell me—did it not ?  
 To God he consecrated all he had :  
 Yes, on His altar freely laid himself.  
 His worth I cannot speak, for even *now*  
 The wound bleeds freshly that his loss has made ;  
 And time, that antidote for grief like this,  
 Has not yet sealed the fountain of my tears.  
 Oh in our hearts as long as being lasts.  
 We 'll treasure up the memory of his deeds,  
 And love him still !—

How sweet to think his spirit, freed from sin,  
 Welcomed by Jesus to the courts above,  
 Has joined those dear ones whom on earth he loved,  
 And with them strikes the golden harps of praise !

——“ Sisters, our study be to meet them there.

Live as the holy word of truth enjoins,  
 And to make happy those God still has spared,  
 And bless him for the dear ones he has given  
 To glad our fire-side still with tones of love.  
 Then, when a few more days have coursed away,  
 And death to us shall come, we shall be found,  
 Waiting the summons of our master, Lord,  
 And join those dear ones never more to part.”

## AFFLICTION AND ADVERSITY.

*A few Hints, touching Human Afflictions, and their appropriate Design and Results.*

Affliction is thought to be a good school for imperfect, thoughtless, sinful mortals. "The house of mourning is better than the house of feasting, for that is the end of all men, and the living will lay it to heart." David exclaimed, "Before I was afflicted, I went astray; but now have I kept thy word." And also, "It is good for me, that I have been afflicted."

The most ordinary observer of mankind can bear witness, that prosperity is apt to mislead and corrupt, while adversity and affliction soften and correct the heart. The one fosters giddiness, and hardens the conscience; the other gives it a tender and faithful character, or rather tends to guard and preserve its nice and precious sensibility and watchfulness.

Among the instruments and means provided by our Creator, for reforming and correcting the hearts of men, and society in general, afflictions and adversity stand pre-eminent, and they are more or less prevalent, wherever man exists. They effect the most striking and salutary results, even where the voice of reason, and other agencies and remedies fail. But few men can visit the abode of deep mourning and distress unmoved and unsoftened; but many, too many, instantly shake off the chastening impression, on leaving it; and some are even hardened by



the scene. Even the subjects of sickness and misfortune occasionally become more callous, rather than benefitted by their effect ; but generally speaking the result is corrective.

I knew a man, amiable and moral, who, though habitually and sincerely respectful towards religion and moral reform, could never be persuaded to sympathize and join, as he ought, with his beloved and pious partner and children, till the heavy hand of affliction wrought the work. Nor was it the first or second correction that prevailed. At length that partner on her death-bed kindly addressed him and the children, in view of the coming change, and at the close desired his prayers. A duty so unexpectedly requested, although deeply affected, and disposed to do all in his power for her welfare and comfort, he felt utterly incapable of performing, and declined the attempt.

This scene, and the failure to soothe and oblige his dying friend, sent an arrow to his heart and conscience, and he became a firm and consistent christian professor ; and with anguish and tears exclaimed, *if I could not pray with my departing companion, blessed be heaven, I now can, with my spared and mourning children.*

"That remedy for adversity," (says a most delightful and popular authoress,\*) "which neither the light of nature discovered, nor the pharmacopeia of time contained, of which philosophy both in its poetry and stoicism has failed, is contained in a single prescription of

\* Mrs. Sigourney, in her "Letters to Mothers."

the gospel, the *submission of our will to that which is divine.*"

#### NATIONAL ORNAMENT AND PROFIT UNITED.

The powerful effects of union and concert in the accomplishment of useful enterprises, is abundantly tested by observation and experience. This union and co-operation, when enlisted in a good cause, carries with it an influence and power almost irresistible, conquering and triumphing over the most discouraging and appalling obstacles.

It is desirable that something be done to overcome that listless and narrow spirit which still too much prevails in regard to the really useful as well as ornamental improvements, in our favored country. Many are so blind, selfish or stupid, as to view every labor and effort, not bringing an *immediate* tangible profit or per cent., as a dead loss; no matter how ultimately useful, beautiful or healthful the improvement may be.\* How little of generous benevolence or patriotism is manifested by such selfish and contracted views and conduct!

Now, every land-owner in the country, New England especially, might in a few years have excellent apples and other fruit, and a pleasant and useful maple orchard, and ornamental trees

\* How different the noble feeling and conduct of the man who, while engaged in setting out some fruit trees, was told that he would never live to receive any benefit from them, and answered that if he knew he should die to-morrow, he should willingly set them out!

and shrubbery, all so pleasant and healthful, by a very little labor and willingness to trust a few years for the growth and profitable result of a little grafting and transplanting. Let three hundred thousand land-holders of the eastern and middle states spend a few idle days, in the Spring, for a year or two, in grafting a suitable quantity of fruit trees, and setting out a pleasant sugar orchard conveniently near their dwellings, and a few others for health, shade and ornament. In a few years, they would become delightful to each tenement or farm, and add much to the beauty and value of the country. And strange as it may appear, the mere wood, in twenty years or less, would be worth forty-five millions of dollars, and the annual product of sugar from these sugar groves, would probably exceed seventy-five millions of pounds! And the little labor and effort required could be done at a leisure season of the year.

The agricultural parts of England are compared to a garden. How extensively profitable and delightful might ours be rendered, if every citizen would promptly, for himself, resolve to do his mite for the improvement of his country! And thus an enlightened effort and union would place our high-ways and roads in admirable order. Try it, my countrymen; let every town and district begin to act thoroughly, by making a portion of their public high-ways in a proper manner, next Spring, and so proceed for a few years, instead of brushing it over

merely *to do for the present*, and the result will be delightful.

So, likewise, might every county have a fine and useful penitentiary, with a farm and shop for the employ and reform of noisome and obstinate inebriates and other proper objects, whereby society would be relieved, and most of the subjects be brought into good habits and saved from ruin.

Legislators and good patriots should think especially of this last project, in a country so crowded with foreigners, as well as homebred subjects. Farming and trades might be taught the ignorant at these places, and many placed under good moral and religious influence. And this enterprise and union, if properly set in operation, would soon beautify and enrich our lands and farms, and cheer and improve society. Let our farmers begin to cut and sell off, or depasture one half of their ill-fenced and ill-cultivated lands. Make compost and manure in their yards, by adding rich loam and mud from the swamps and low places to that accruing from their stock of cattle and swine, and put a few acres yearly in good rich condition, until their lands susceptible of improvement are made rich and productive. And see that their fences undergo a like thorough repair. And their smiling, well-guarded crops will reward them abundantly, for all their care and labors.

And there is one other subject, which I deem important to my brethren of the fields and the hills. Among the broken, hilly regions of the

Union, especially in Vermont, there is witnessed a lamentable defect on most farms, in preparing suitable ways along the rough and hilly parts, both for transporting wood and other productions, and travelling purposes. In a late tour, I noticed, on very many productive lots, no safe or convenient passages along the steep side hills for teams and passing, and in nearly all cases, observed that with a few days' labor and team work, a winding way or road might be easily made. I have recently moved on to such a hilly lot, where my predecessors had passed directly up at an ascent of twelve degrees. With a few hands I made a safe circuitous route, reducing the pitch to five degrees in the steepest place.

More attention to good agricultural publications and hints, and to useful practical improvements among our farming classes, would by degrees vastly benefit their condition. No sensible farmer need be assured, that a good breed of useful cattle, and swine, etc. can be kept as cheap as poor and miserable kinds; and that excellent fruit and other productions require no more labor, care and expense, than bad kinds. Be persuaded then, ye patient, laboring supporters of mankind, of the importance of these things.

As applicable to this chapter, I subjoin the following brief essay upon a love of literature and science, and the importance of encouraging and sustaining our *religious, civil, and literary institutions*.

“If we neglect our duty, and suffer our laws and institutions to go down, we give them up for ever.”—BEECHER.

Nearly all intelligent men are professedly agreed, that general and correct education is useful and necessary in the world. Most men will tell us, that this is the life and safety of our government and free institutions. Even in this common and too cold general sentiment, we cannot however include all—exceptions are seen. There are those, who envy and malign every vestige of literature and improvement. Bred up in prejudice and brutish ignorance, or sunk in debasing feelings, habits and crime, they naturally enter into hostility with every thing amiable and elegant, and all that is calculated to expose to public view their moral degradation and turpitude, or sinful and deadly career.

It is not unusual or surprising to find such minds in bold opposition to an enlightened moral and religious education; for its enlightening and happy influences never fail to interpose the most salutary and abiding obstacles to their horrid works of darkness and iniquity.

The most incredulous will admit the truth of these remarks, and cannot but witness instances in real life of the baneful effects of such hostility and open hatred to every good work.

The *Catholic* will zealously condemn the general perusal of the scriptures, because the moral and enlightening effects would interfere with his unhallowed gain and selfish influence and usurpations.

The beastly *sensualist* and *drunkard* will rail at chastity, temperance and purity, because they rebuke his vulgarity and lusts.

The votaries of *vanity* and *extravagance*, are opposed to economy, simplicity and regular industry, as virtues uncongenial with their reckless, unprofitable character and habits. And the *profane* and *blasphemous* will ridicule such delicate and conscientious minds as shudder at breaking the commands of the moral and divine law.

And thus we might pass on through the wide range of practical life and business; but these few allusions are sufficient for the present purpose.

This warfare with enlightened purity and virtue is not kept up because the actors can believe themselves right, but in *self-defence*. They deride morality, religion and purity, because their vicious and abominable courses are rebuked and checked by the influence and dignity of moral and religious lights and purity.

With such opponents, our course is plain — *it is a warfare*. And let all who love the cause of liberty and moral improvement, be found on the side of truth and morality, with their armor ever bright, and disciplined for action.

But aside from such opponents to the best feelings and interests of the social compact, there are others, who unconsciously, and even unwillingly injure and discourage the progress of literature and moral light and improvement.

This class embraces many of the young and many of the most enterprising citizens of our country. They cannot spare time and means, aside from their darling pleasures and business, to give to learning its due claims and support ; and they leave to others what ought to be done by themselves, thus imposing a double burden upon them, and retarding the progress of moral and literary improvement and education. This class have not sufficiently weighed the consequences and importance of the subject, and the injurious effects of their indifference.

In addressing such characters, and the audience generally, I will take two views of the subject : *first*, the importance and utility of our literary institutions and education ; and *second*, our duty and the way to sustain them.

By casting our eyes over the world, or by examining the history and geography of nations, we may satisfy ourselves as to the condition of those where the arts and sciences, civilization, and the mild influence of religion, have been excluded. And is there one that we could endure as our home ? It is a mistake or delusion, to imagine that we should be wiser and better than other nations without these aids. Like a parlor, which has long been lighted and warmed by a good fire, it might remain more comfortable while the lingering heat and embers continued ; but after a while (unless fresh fuel and means were applied) it would become as cold and cheerless as the one never illuminated or warmed. So with communities and nations.



“Man is man.” Education and culture makes the difference among men and nations. Even now, where a mass of the most ignorant and credulous herd together, what sickening scenes are exhibited! what fanaticism, degradation and wretchedness! Laying out of view the dark regions and habitations of heathenism and cruel idolatry, the more favored parts of Christendom have been agitated by the *Dorvillites*, the modern misnamed *Pilgrims*, and the *Mormonites*. But for the genial rays of science and literature, the former reign of *ghosts*, and *witchcraft*, and bloody persecutions and massacres, would again pass over us, and our neighbors and friends would be sacrificed and destroyed, as in days that are past; and female degradation and slavery, inquisitions and papal intolerance and oppression might prevail through the present enlightened portions of mankind.

Think not, I conjure you, that these suggestions are the mere workings of fancy. They exhibit the situation and propensities of man, unenlightened and uninfluenced by moral, scientific and religious light. They afford a feeble view of the dark and barbarous wastes and miseries incidental to mental neglect and lethargy.

A single glance at the opposite picture of human nature will speak a volume in favor of our position, that the cause of genuine literature and moral improvement is the cause of individual and public felicity, prosperity and safety. We do not mean that a superficial or pseudo

attainment, that mere show and parade of science and improvement, is the remedy. *That* may produce pride, affectation and indolence. If the young are taught or led to imagine, that a few weeks spent in a public school or academy will place them above their fellows, and above the ordinary and useful occupations of life, and entitle them to the character of a superior order of beings, they may be injured rather than benefitted by the experiment. The most superficial in breeding and education, are the most in danger of such ridiculous propensities. Their education should be practical and useful, and such as will restrain, rather than increase a narrow spirit of arrogance and self-conceit, and make them useful and benevolent, as well as interesting and intelligent.

To relish properly the beauties of literature, and to profit by it, the mind should be trained and habituated to study and reflection—the taste must be improved, and the intellect enlightened and enlarged. And discipline and habit must be brought to bear upon us, and render the studies, walks and objects of learning pleasant and useful. This, like other precious acquisitions, must cost us something. Nothing great or valuable comes unsought and untoiled for. He who would gain the summit of fame or glory, must labor and climb the hill of science with untiring perseverance. He must not expect the way to be all paved, and beset with flowers; but the briars and annoyances incident to human scenes and life, must be met

and surmounted. Let him not be discouraged, or faint and despair.

The mere cant and flourish of learning is unsatisfactory and disgusting. Pope said :

“ A little learning is a dangerous thing ;  
Drink deep, or taste not the Pierian spring.”

Experience, the soundest of all instructors and monitors, has long since settled the grand question of the utility of learning ; and it has been fully settled, that a taste for literature and the sciences extends and expands the means of social intercourse and enjoyment, opening an exhaustless source of pleasant and useful employment for the ever-busy mind of man in various relations of life, and adds essentially to public, as well as private respectability and prosperity. The citizen whose mind has been improved by an enlightened education, can, in some measure, prepare himself for the various trials in life, and meet the difficulties and storms which beset himself and his country, to some practical purpose. Be it war, he can summon forth that moral courage and energy to meet the crisis, like a man and a patriot. Be it sickness or other providential calamity, he can calmly repose himself and his friends upon his Creator, and like a christian and neighbor, put forth his benevolence and well-directed assistance for the relief and welfare of community. Be it domestic tumult and violence, he is the better enabled with his counsels and labors, like Cornelius,

to hush and reconcile the angry and tempestuous passions of the populace. And so through the whole range of private and public obligations and duties, the useful influences of learning and wisdom may be traced by every observer. And they take a wide range, and spread through distant nations and people their mild and enlightening influence, in aid of civilization and moral worth. Not so with the reign of ignorance, superstition and indolence. Rudeness, treachery, cruelty and crime generally mark their gloomy career; and low and uncomely is always the condition and moral standard of that class and people where mental and moral neglect and apathy prevail.

Under this imperfect and hasty view of the subject, who can doubt that our interest, as well as duty, claim from our hands every reasonable effort in support of our literary institutions, and the cause of education and improvement. The proper encouragement of these among mankind, cheer and improve all nations; but in a country and under a government like ours, how indispensable are their benign and salutary influences! Here, where "laws, liberty, order" are our precious heritage and security, what else can preserve and guaranty our rights and privileges? What but general intelligence and moral light and excellence can sustain our dearest liberties? — our laws, our peace, our religion, our citizens and children, our fire-sides and altars! Temporally speaking,

there are no other sure means of defence. So thought our exalted Washington, our Ames, our Jefferson, our Hamilton, and other great statesmen, patriots, and ardent friends to literature and truth.

Let no American then hesitate as to his duty and part in this business. While he may despise the pert literary fop and pretender to learning and improvement, let him not "too lightly esteem" the genuine and solid attributes of wisdom and education, nor shun to foster and sustain them.

They are alike allied to the happiness, security and glory of the country. All that is precious in history, is connected with them. Even Pharaoh's and Solomon's courts were not destitute of these precious appendages. The Phœnicians, the Greeks and Romans, were distinguished for their love of letters and eloquence, as well as for their military prowess and fame. Genoa, Spain, and other nations, cherished with their commerce and navigation a spirit of enterprise and a fondness for learning, and especially for astronomy and geography. And modern nations, rising and maturing from the darkness, ignorance and degradation which prevailed through the *Gothic age*, have strikingly shown what the arts and sciences, the love of literature, and the mild and holy influences of the christian religion can do to exalt and improve those favored regions, where a merciful Providence has permitted them to prevail. Cast your eyes upon Europe; compare it with Africa, with

Burmah, with Tartary, and even with Hindoostan and Turkey, and do you not behold a difference, a wonderful difference? If banished from your happy and beloved country, to which would you fly? to enlightened and improved Europe, or ignorant and wretched Africa or Asia? But let me be still more particular. What but her literary and civil preëminence has raised the little island and kingdom of Great Britain to be, as it were, the umpire of the world? A little speck on the globe, perhaps about as large as New England, and five or six hundred miles farther north, in a cold region — this little group of islands stands, and has for ages stood, the most interesting and influential spot upon earth! Her “wooden walls” have been the wonder, admiration, and protection or annoyance of the world. Her manufactures and commerce have cherished a salutary and influential intercourse with the various nations of the earth. Her literature, morals and laws have softened, improved and elevated the minds and condition of her own citizens, and also of other nations, and wrought a most astonishing revolution in the aspect and character of mankind. India and the distant isles, through her instrumentality, have burst their bands of ignorance, superstition and slavery, and are rapidly improving in knowledge and business, and in their moral, political and religious condition.

And our own favored country, too, stands in view of an admiring world, the brightest monument of modern or ancient prosperity, and

rapid progress in every thing pertaining to improvement, enterprise, and intellectual eminence and glory. Our government and free institutions are above all parallel or praise. Our advancement in wealth, enterprise, and power has attracted the respect and commendation of all enlightened nations; and nations will still more respect and applaud us, if, true to ourselves, we cherish and sustain our literary, moral and benevolent institutions as we ought. Let us *do* it—let us duly appreciate their vast importance and bearing upon our republic. Through them we have already had a Franklin, a Rittenhouse, a *Washington*—our Adams, our Jefferson, our Marshal, our Ames, our Dwight, our Websters, and our Wirt, with other statesmen, patriots, heroes, authors and artisans, too numerous to specify; and our country shares the rich inheritance of their fame, and labors of learning and wisdom. If then, such are the acknowledged fruits and results of our precious literary, civil and religious institutions—such the genial and legitimate consequences of a due cultivation and improvement of the moral powers of man, who can, after these views, be a drone in the vineyard of literature and science? Withhold not your support, your care, your good wishes and fostering aid from such a cause. Do not, ye men of business and pleasure—ye sons of enterprise and wealth, say you cannot devote the time and attention, necessary for its encouragement and

support. Leave not the goodly labors for others less able, to bear alone the responsible trust.

Do not say, or indulge the reflection, that no profit or benefit will result from your attention and patronage; but from principle and love to the human family, support the wholesome schools, academies, colleges, and benevolent institutions of the country; and you will realize in the highest interests of your country and the world, the most enduring and gratifying benefit and reward. Do not coldly conclude that it is needless to aid a worthy young man in his education, lest he may abuse the gift—for perfection is not a plant of earth.

Be not, in fine, careless or inattentive to any measure, which is clearly calculated to effect the permanent welfare and substantial glory of our country; for hereafter, the historic page, and rich productions of classic and intellectual effort and genius will alone point to the scenes and wonderful works of our day and generation. But let us do *our duty*, and Heaven will turn it to good, and to our own felicity and welfare. Such is the order and providence of God, as connected with duty, piety and benevolence; and these precious objects are well worthy the noblest efforts of every friend to man and moral excellence, in the world.

#### ON BANKS AND BANKING.

The mode of transacting commercial and other business, through the agency and means



of banks of deposit and discount, etc. has long been practiced ; and in the opinion of most business men, the mode is useful, convenient and almost indispensable, in the present state of the world, and the commercial business of the age and country.

In former days, when commerce and business was less expanded and very limited, it was managed without much dependence upon banking means and facilities, and a specie or hard money medium was more manageable, than it would be in the present condition of the business-world. And although much excitement and disagreement has been manifested in the Union, for several years past, in relation to the banking system, and much hostility has been the result ; yet the opposition seems rather to the mode and manner, than to the system itself. For most agree that if properly organized and guarded, banks may be convenient and useful. And most of the opponents of a general, or United States bank—one calculated to have a general circulation and influence upon the currency, are advocates for State banks, and those solely under the control of the States. Hence, in face of all this excitement and hostility, such banks have not only been continued, but increased, even in those sections most embittered on the subject.

The admitted conveniences and utility, and safety too, resulting from a well-regulated bank system, are obvious, and have been abundantly tested in this and other commercial countries

in the business of deposits, loans, and the regulation of exchanges, both to governments and individuals. And in the fair and regular process of banking, the temporary accommodations by way of discounts and issues in aid of business, and of safe-keeping of funds, as well as of obtaining at a moment's call, such reasonable quantities of specie, as the occasional calls of business require. These, to say nothing of the salutary effect it may have upon the general currency through the country, are among the common and generally admitted benefits and advantages of sound and well-conducted bank institutions.

But it is urged by way of objection, that these institutions will be perverted to mischievous ends and purposes, in creating monopolies and speculations, and by improper issues, expansions, and contractions, by which the affairs of the country will experience inflations, revulsions and pressures, disastrously affecting the business concerns of the country. And further, that the temptations held out by these institutions lead to frequent speculations and ruptures of banks, by which great losses are often incurred by the citizens and the government.

Now, the question arises—Are the evils connected with the abuse of the banking operations beyond the reach of correction? If so, let them be relinquished, unless the obvious advantages resulting from the system clearly out-balance the evils. The difficulties and abuses above alluded to, and others experienced, may,

in my apprehension, be measurably obviated, and the system be corrected, if the public are properly enlightened and agreed on the subject. And it would seem that on general measures, vitally affecting the currency and business of the Union, the different parties and sections might lay by party excitement and controversy, for the general convenience and welfare. But if the subject of banking and the regulation of the currency, so generally and equally affecting all regular business men of all parties and sections, are to be converted into engines of party, and turned and twisted to electioneering purposes, the public feeling and confidence will be shaken and agitated; and the great business interests of the Union may experience much embarrassment and injury.

Men differ as to the starting point of the system of banking. Many believe—and have they not justice and reason on their side?—that before any corporation or company are permitted to issue bank bills, substantial security, by way of mortgage or pledge, ought to be given to some permanent responsible board, for the ultimate payment of the bills to the amount of the original capital, each stockholder furnishing such security, severally, in proportion to his stock. This would answer the double purpose of making the stockholders more watchful, and at worst, secure a fair value to the bills. Others contend, that the private property of the stockholders should be holden to make good the bills. Still this last mode might, after all, yield but a fee-

ble security, as the holders of the stock of banks most likely to fail would often prove worthless, or very inadequate.

But both these safeguards are objected to by most bank advocates, as shackling the stockholders unreasonably, to very little purpose, and requiring what but few would be in a condition to perform. When we place large sums of cash, or amount of property, in the hands of others, for keeping or use, we generally require proper security—so when the law makes them trustees, administrators, and the like. Why not in the banking concerns? And more especially when the temptations to abuses are so powerful, and the abuses are so injurious to the business and currency of the country. And men not able to give such security, are not such, generally speaking, as ought to vest capital in banks.

But at any rate, whether such guards and protection can or ought to be thrown over these institutions, or not, other checks and guards most evidently should. Such as shall effectually guard against the palpable abuse of the privileges given them. When we learn the cause of the failure of *one* bank, we learn the cause of *others* failing. These, with scarce an exception, are caused either by improper and extensive loans to particular persons or companies; or through the wicked speculations and frauds of those having the care and management of them. If a strict and prudent course is adopted, and adhered to, as to issues and secu-

rities taken, properly limiting them, and accommodating more responsible persons with reasonable sums, and ceasing, through improper influences and tempting bonuses, large and hazardous loans to a few leading applicants, our banks might be invariably safe, and useful to the regions where located. And if public sentiment and rebuke would bear hard and decisively against the frauds and swindling practices of those intrusted with the management and concerns of banks; if our laws promptly and severely punished these wholesale offenders, by high penalties and positive imprisonment; and if the public feeling would urge their punishment, and cease to be denied, such offenders would be more rare. Some wholesome reformation we need in this great business, and *must have*, or the dissatisfaction and odium which this crying *abuse* of the banking system is producing, will attach itself irrevocably to the *system* itself; and the most disastrous difficulties will embarrass the currency and business of our country.\*

\* I have recently read some statistics of several well regulated banks, which have long sustained themselves in the right way, by a prudent and sound course. They are represented as having a moderate, judicious circulation, and about as much specie as issues in bills. I am acquainted with several such banks; and they show what banks might be, and ought to be. There is no necessity for such confusion and reckless speculation, as have so alarmingly prevailed in relation to the banking concerns, if government and the community will steadily frown upon and punish knavery and extravagance. But it must be obvious to all in the least acquainted with human nature, that if our monied institutions are placed in the hands of imprudent or unprincipled men, and swindling, breach of trust, and high-handed speculation and robbery are connived at, or slightly rebuked, the most serious evils, both of pecuniary losses and moral degradation, will continue to prevail.

Every bank ought to be strictly a regular, safe, thorough, specie-paying bank. And if ever, through extreme public pressure, a suspension is allowed, it ought to be a rare exception to the general practice; and the public should be satisfactorily shown that the outstanding bills are good, and will be redeemed. The occasional baneful practice resorted to by some to run down their own banks and credit, by mismanagement and fraud, long enough to purchase in the bills at a discount, or to allow the speculation in others, ought forever to annul the bank, and be punished by law, in an exemplary manner.

NATIONAL FAITH AND INTEGRITY. REPUDIATION.  
BANKRUPTCY.

In these days of excitement, experiments and ultraism, I find that considerable anxiety and alarm prevails in the correct and honorable circles of community, in regard to the standing and preservation of national faith and public morality. I cannot bring my mind to any real alarm on this subject. Can there exist any reasons for such gloomy distrust of *American honor*? Whatever of reckless speculation and defalcation may prevail; whatever of private and individual dishonesty and baseness may darken and degrade our moral or political atmosphere; still it requires more distrust and timidity—more lack of faith in the good sense and principles of my American brethren, as a

whole, than now falls to my share, to entertain the belief that the Union, or any respectable state or portion of the Union, can ever be left to avow and sanction the doctrine and shameful resort of political or legalized plunder and robbery.

To suppose that this rich, prosperous and enlightened people, can ever fall down and worship the foul spirit of *mammon* so far as to blight and repudiate their national faith and honor; or to tamper with and disregard their public grants and obligations, is a sort of libel upon our Union and its citizens. And even the supposition that a single sister of this beautiful confederacy can, in such a way, attach a foul stigma to the Union and the cause of republican liberty, and thus soil and ruin her own credit and welfare, and become a by-word and reproach among the States and the world, is too degrading to be entertained.

No—it cannot be. Constitutional, republican liberty, in North America, shall never be overthrown by such a reproach and deadly enemy to her welfare. And should an extreme case ever occur, where the insufferable fraud or corruption of the rulers and public servants of the Union, or a state, shall render it necessary to disturb or revise a single grant or obligation, let the most ample and speedy equity and justice be done to all the parties concerned. But *repudiation*, or disregard and *violation of public contracts*, (expressly forbidden by the constitution itself,) is a noisome weed too odious to be nurtured on American soil. However the

citizens of these States may divide and contend on men and general political measures, they know full well the value, and too highly cherish the rich jewel of national faith, ever to part with it.

As to the topic of *bankruptcy*, and the constitution and laws on the subject, I have but little to add. As the constitution has explicitly given to Congress the power to legislate upon this subject, with that body rests the duty and responsibility of correct and wise legislation. Like the national currency, it is a delicate and important subject. The rights and property of creditors to an immense amount, as well as the relief and prospects of numerous debtors, may be deeply affected by the laws and measures prescribed in relation to the subject. And I trust that government will guard these rights with a jealous care and watchfulness; and if circumstances seem to demand some merciful interposition towards one class, let not that mercy be converted into cruelty to the other.

#### LONGEVITY :

*And some striking Notices of our Presidents and Revolutionary Patriots.*

It has often been remarked that our Presidents and revolutionary worthies lived to a very advanced age, enjoying their mental and physical powers and faculties. This, as a general remark, may be correct. But General Washing-



ton was only sixty-eight years old at his decease. After having endured through early and later life, the deprivations, exposures and hardships of military life, and the more severe pressure of many long years of painful anxiety for his country, a slight cold prostrated his health and constitution, and brought him to the grave in the course of a few days. But he, great and good man! had lived long enough to see his country free and independent, and his own fame and glory established through the civilized world, upon an imperishable basis. And moreover, trusting in his God and Saviour, he could calmly meet the king of terrors, and say to his friend and attending physician, "Doctor, I am not afraid to die."

*John Adams* and *Thomas Jefferson*, — both distinguished worthies and civil actors in the Revolution, and leading members of that Spartan committee who reported our memorable *Declaration of Independence*, on the fourth of July, 1776—lived to very advanced ages, retaining in a remarkable degree their exalted intellectual powers. And what is worthy of notice is, that after having been successive Presidents of the United States in the most heated and bitter era of party spirit and animosity, which must have imbittered their feelings towards each other, they nobly laid aside all unfriendly and alienated feelings, and spent the long evening of their lives in the most cordial friendship and correspondence. And both died on the *fourth*

*day of July*, (our country's birth day,) and near the same hour of the day!\*

*Benjamin Franklin*, the philosopher and patriot, was a firm, consistent supporter of our Revolution, though past the meridian of life, at its commencement. He was a public minister to France, in quite advanced life, and caressed and honored at court; and was even pronounced "the ornament of human nature," at eighty years of age. He was a plain, economical, sensible, honest man.

*Madison*, *Monroe*, and *General La Fayette*, all lived to a good old age, and died "with honors thick upon them," and their memories are embalmed with the love and veneration of the American people.

I must close these notices for want of room and leisure; but will just allude to a few other very distinguished characters of other countries.

*Napoleon Bonaparte*, after the most unparalleled exploits and successes in arms and conquest, was twice dethroned, and died a prisoner on the Isle of St. Helena.

*Moreau*, the French general next in reputa-

\* "On this day, our minds naturally dwell upon the scenes and characters of the Revolution. Our fathers and patriots, who under *Washington* laid the foundations of our independence, are mostly gone 'to that bourne whence no traveller returns.' But here and there one lingers on the scene. Even *Jefferson* and *Adams* have passed from our sight. Their deaths happening on their country's *birth day*, and near the same hour, seemed like a miracle in the progress of liberty—like a joint-offering of life itself, by those two venerable political patriarchs upon the consecrated altar of American freedom."—*Extract from the author's Oration, delivered July 4, 1829.*

tion to Bonaparte, and his great but unfortunate rival, after banishment from his native land, by the influence of his enemy, and just on the point of seeing him humbled by the united sovereigns of Europe, was mortally wounded by a cannon-ball shot from the French camp, while acting as Adjutant-General of the formidable armies about invading France.

*Bolivar*, at one time called the *Washington of South America*, after years of peril and devoted effort, finally triumphed with his Republic at Venezuela. But either tempted by love of power, or unjustly suspected and opposed by his countrymen, he died a fallen, unhappy man.

And I must not omit to mention, "though last not the least" of distinguished foreigners, the *Duke of Wellington*, the conqueror of *Napoleon*. But he still lives ; and as all biographical sketches of the living are both delicate and hazardous, I will only add, that while history keeps a true record of the War of the Peninsula, (in Spain and Portugal,) and of the cool and determined battle of Waterloo, so gallantly sustained and won by him and the veteran, heroic *Blucher*, the name of *Wellington* will be cherished and honored.

## CHAPTER IV.

National Gratitude and Justice exemplified in the case of La Fayette's Visit to this country in 1824-5, and most cordial reception ; with some interesting notices of the Life and Character of that great man, and of that National Jubilee, which should be kept in memory by Americans.

HISTORY furnishes no parallel to this interesting national jubilee. We read of the splendid triumphs of Roman conquerors and emperors ; and many can remember with what heartfelt joy and admiration the hearts of our citizens were penetrated, when Washington visited the middle and eastern States, some years after the Revolutionary war. The parade and grandeur of the former, and the spontaneous effusions of love and gratitude which accompanied the latter, even the presence of the father of his country, have been all eclipsed by that universal ecstasy and burst of national joy and gratitude, through the length and breadth of this Union, during the visit of General La Fayette, the consistent and exalted friend of liberty and our country.

Numerous circumstances of a deeply interesting nature, combined to render this transaction the cap-stone of national triumphs and jubilees. He had early participated in our sufferings and struggles for independence. He had done and suffered much for his beloved America. And

still had suffered more for his native France, amidst her revolutions, changes, trials, and giddy violence and ingratitude. In his efforts to check this violence he barely escaped martyrdom, and escaped but to be plunged into the gloomy dungeons of Prussia and Germany.

He had been mercifully preserved through all, and lived to enjoy peace and safety in his native land, where he had often cordially and hospitably entertained and honored his endeared American friends, as they visited France.

It was natural, therefore, on his accepting of the earnest invitation of our Government, to honor this country by a visit, and here, once more, to review the scenes of his early love and devoted gallantry, that a sensation of ardent enthusiasm should penetrate every heart, and spread gladness over the whole country. It had for some time been rumored that he proposed visiting our States; but the story had not gained much credit on account of his age. And when it was announced that he was indeed on his way, it is impossible to describe the gratification and rapture of the people.

All seemed familiar with the name, the character, and eventful life of this wonderful man. His early love and devotion to the cause of our National Independence, while associated with Washington in his perils and labors; his efforts and sacrifices in his native land; his barbarous imprisonment in Germany; and his warm and paternal kindness to Americans in France — all were remembered, and waked up

emotions of love, sympathy, and admiration. And as he approached our shores, these feelings and emotions intensely pervaded all classes and conditions of people.

Fayette, Fayette ! the peals proclaim,  
Is borne upon the main :  
And through the land, his magic name,  
Wakes up a thrilling strain.  
What stirring Genius moves the seas,  
With such enchanting power ?  
And seems to interest every breeze,  
That sweeps along the shore ?  
Is it some princely potentate,  
With diadem and robe ?  
Or some proud conqueror, elate,  
Bestriding o'er the globe ?  
O no ! — that echoing shout so strong,  
Resounding through the West ;  
Is raised for Freedom's lovely son,—  
Columbia's friend and GUEST !  
He lands — he lands on Freedom's soil,  
Defended by his arm ;  
By youthful valor, generous toil,  
And love and zeal so warm.  
'T is *he*, the soldier and the sage,  
The loved of Washington ;  
Unwavering through a perilous age —  
Mild Freedom's steadfast son !

I have neither the means nor room for a full history of this endeared object of national love and gratitude ; but shall insert some account of him and his progress, and memorable visit of 1824 ; with some notices of that visit, reception, progress, and departure from Washington city, September 7, 1825, and the affecting address on that occasion by Mr. J. Q. Adams, then President

of the United States, and still an able and active legislator in our national council.

General La Fayette was borne in Auvergne, in France, 1757. By birth and by an early marriage, his rank and fortune were of the first grade; and his personal merit, education, and enterprise, well corresponded with his elevated condition and prospects. He might have been any thing, and clothed with the greatest splendor at the French court, by acting the courtier, and flattering the king and princes. But his brilliant and great mind marked out a nobler course, which, under Providence, led to the most interesting and auspicious results.

He very early espoused the cause of our Colonies in their resistance to the mother country, and efforts for independence. His princely fortune, as well as heart and hand, were made an offering to the cause of American Independence. Our early resistance was viewed by the powers of Europe generally, as a mere hasty and rash rebellion; and even France, the great rival and enemy of England, considered it bad policy to break her peaceful relations with that power, and extend encouragement to an enterprise, which under more promising circumstances she would gladly have done, in order to weaken a formidable rival. It was, therefore, a work of difficulty and peril on the part of Fayette to move at all in his enterprise. Even his departure from France in this business was interdicted; and it was through an actual arrest and escape, that he got off with a vessel,

secretly prepared at his own expense. Amid all these obstacles, and those which still frowned before him, from both French and British cruisers, undaunted and impetuous, he launched into the broad Atlantic, and plied his westward course in his ardent, youthful, and exalted enterprise. He arrived at Charleston, in South Carolina, in April, 1777, at one of the darkest periods of the American Revolution. His arrival, and immediate action in providing for the wants of a portion of the army, gave new life and courage to the almost expiring cause of American Independence.

He entered as a volunteer without pay, into the service, declining the offer of a command. He was of the family of the commander-in-chief, and gained his full confidence and affection. He was afterwards appointed a major-general by a vote of Congress; and in September, 1777, was wounded in the battle of *Brandywine*.\* After his recovery, he was actively employed in various parts of the country, and received the thanks of Congress for his important services.

Finding that our cause was still in low repute in France and all Europe, and believing that he could aid our cause by visiting Europe, he embarked, and arrived in France in February, 1779. He was coldly received by the

\* In Pennsylvania, near a river or a creek, named *Brandywine*. And from this circumstance, both in honor of Fayette, and the well-fought battle, the ship of war assigned to convey General La Fayette home was called the *Brandywine*.



king and ministry for having left France without their permission ; but the French were beginning to feel an interest in our cause, which was increased by the personal efforts of La Fayette. A treaty was the result ; and assistance promised. And Fayette returned to America with the cheering news in May, 1780. It is unnecessary here to go into particulars. Fleets and armies followed from France. His purse and his arm were again in exercise. He baffled the plans and enterprise of Cornwallis against Virginia ; and finally at Yorktown exhibited that zeal and gallantry which in no small degree hastened the surrender of the army of Cornwallis, and the resulting close of our Revolutionary struggle.

He again visited Europe with a view of procuring farther aid, if it should fail. After peace was concluded upon, he returned to America, and was every where received with enthusiasm and delight. And on his return to France in 1784, Congress appointed a solemn deputation, consisting of one member from each State, to take leave of this precious friend and national advocate, in the most affectionate and dignified manner.

It is not necessary here to dwell upon the particulars and variegated operations, through which he passed, after his final return to France. No American acquainted with modern history and politics can be wholly ignorant of his efforts, trials and sufferings.

It was his desire to see France placed under a constitutional representative government, and freed from the obnoxious features and burdens of the old dynasty. The mild Louis Sixteenth at length came partially into his views. The Bastille was demolished ; a declaration of rights was adopted ; and General La Fayette was appointed commander-in-chief of the national guards, and enjoyed the esteem and confidence of the people ; and high hopes were entertained that the measures in process would result in the most salutary improvement in the government of France. And on the 14th day of July, 1790, before assembled France, in the place called *Champ de Mars*, the constitution of a representative monarchy was adopted. This was a proud day for Fayette. But the mild constitutional party in France, of whom he was the head, had enjoyed its happiest days. That excitable, volatile and restless nation, more gallant and enterprising than wise or consistent, was fast falling into misrule and anarchy, bloody domestic dissensions, massacres, revolutions, and sanguinary foreign wars. The liberty of the king and his family was restrained, their safety and lives threatened, and finally sacrificed with much of the best talent and blood in France ; and La Fayette himself, then commanding the army on the northern frontier, for boldly resisting this bloody course of disastrous affairs, was declared a *traitor*, and emis-

saries dispatched to arrest him ! At this awful crisis—

When midnight moral darkness reigned,  
 Poisoning fair Gallia's clime—  
 When *Terror* to dark *Deism* chained,  
 Crimsoned the land with crime ;  
 When frenzied mania seized on France,  
 And blood like rivers flowed ;  
 When all were held in awful trance,  
 Where Horror's legions strode—  
 How did Fayette, so good and brave,  
 Escape the bloody knife ?  
 'T was *Heaven* outstretched the arm to save,  
 And *Justice* claimed his life !

And his life was *barely* preserved. Ingratitude as well as injustice leagued against him, and his just claims to love and protection.

Sometime in the year 1791, the wise and conciliatory councils of the once popular Fayette were superseded by the violent and destructive measures of *Petion*, and other turbulent partisans. Fayette was sent to command the French troops on the confines of Germany. His presence in that quarter was necessary, but his absence from Paris was fatal to the peace of his country. While he carried terror among the invading enemies of his country, *Petion*, *Danton* and others, were pursuing measure calculated to excite acrimony, divisions and civil war. Fayette's zeal for the public welfare led him into an imprudent interference with the national assembly. He wrote from his camp against the violent measures of ministers.

The assembly was reduced to a mere machine, subject to the control of the populace, and a few daring leaders. It proposed that *Fayette* should be declared a *Traitor* ! Weak and infatuated shadow of a legislature !

Notwithstanding these rash and extravagant proceedings, the gallant *Fayette* repaired in person to Paris. "He appeared at the bar of the national assembly with that confidence and dignity which integrity alone can give." He assigned as reasons for visiting Paris, the indignation of his army at the violent measures of the factions, and the foul aspersions heaped upon him by his dastardly enemies. Even his fiercest adversaries felt a consternation at the sight and intrepidity of the injured and magnanimous general. But the day seemed now come when violence and passion decided every thing in France. The *Moderates*\* were denounced as enemies to liberty, and treated accordingly. *Fayette* was accused of treason, and deputies were sent to arrest him. But he had notice of their approach, and fled, (after a short and spirited address to his army,) to neutral ground. But it sometimes happens, that the *illustrious in distress* can find no asylum. This was the case with *Fayette* and his friends. They were found out and arrested. In the words of the journalists, — "They took the route to *Roche fort* in Liege, which being a neutral country, they hoped to pass un-

\* A term applied to the milder, constitutional party in the Assembly.

molested ; but an Austrian general of the name of *Harancourt* being stationed there, with an advanced party, arrested the fugitives, contrary to the law of nations, and sent them prisoners to *Namur*. We are sorry to add, that these unfortunate exiles have ever since been detained as the victims of tyranny, and confined in a noisome dungeon, for no other crime, or rather under no other pretext than that of having been members of the national assembly of France."

Soon after this, Louis Sixteenth and his interesting queen fell beneath the bloody guillotine ; and the wife and daughters of Fayette, (his eldest son then residing with General Washington,) became the helpless victims of that barbarous anarchy, which had exiled their unfortunate friend and guardian. They were imprisoned, and their property was confiscated. It is with mingled pleasure, admiration and compassion, we subjoin, that after they had endured a variety of afflictions and wrongs, and soon as they obtained their liberty, they joined Fayette at his dungeon in *Olmütz*.\*

" The fate of this brave man, (continue the journalists,) is not calculated to exalt our opinions of human nature. On the one hand, we behold him abandoned by the people for whom he had made so many sacrifices ; and on the other, oppressed by a combination of kings, while his attachment to Louis Sixteenth is the source of his calamities.

\* A strong place in Germany, where Fayette was imprisoned.

“ In his principles, he was always consistent. Faithful to his oath, to the king, to his engagements, he was among the first to oppose the seditious designs of faction, and among the most distinguished of those who contended for the maintenance of order and civil obedience. *To have received with cordiality the illustrious confessor of regulated liberty, would have been noble and magnanimous*, — to imprison virtue and valor in distress, was mean and dastardly.”

From the preceding sketches it has already been shown, that General La Fayette survived all these trials, persecutions and sufferings. He, with his devoted wife and daughters, was finally released through the mediation of France herself, and the efforts of his friends in England and America, in 1797; and was restored to his patrimony at *La Grange*. He afterwards, from principle, opposed the raising of Bonaparte to the consulship for life, and more fully, his being constituted emperor. He took no active part in restoring Louis Eighteenth to the throne, or in his subsequent overthrow, and Napoleon's re-assumption of power on his return from Elba.

His known feelings and principles were decidedly in favor of a well-balanced, limited constitutional government. But in all these movements he conducted with mildness and prudence, spending most of his time on his estate at *La Grange*, with his children and family connections, (his wife and heroic voluntary companion in Olmutz, having fallen a prey to her persecutions and sufferings, soon after

his release,) and devoting himself to their welfare, to agricultural pursuits, and the kindest hospitality to his numerous friends, both European and American. At the same time, he was no indifferent spectator of the politics of his country and the world, advising and assisting his country at all trying and difficult times. He was especially instrumental in effecting a compromise, and the peace and preservation of France, at the crisis when Napoleon's power and projects were finally prostrated in 1815, by associated Europe.

Thus passed the declining season of his eventful life, until the year 1824, when he accepted the urgent invitation of the American people, to visit once more the land so dear to his heart, and his few remaining companions in arms during our contest for liberty and independence.

He arrived at the city of New York, August 15, 1824. I have already alluded to the universal joy and satisfaction which signalized his arrival: and will now close by inserting some notices of his arrival, movements and final departure in 1825, with the address of President Adams on that occasion.

*“Arrival of General La Fayette. — On Sunday morning, the 15th inst., the ship Cadmus arrived off New York, bringing the illustrious patriot and friend of American liberty, General La Fayette, with his son George Washington*

La Fayette, Mr. Auguste Le Vasseur, a companion, and one servant. They landed at Staten Island, where they were received by the Vice-President of the United States, and conducted to his seat, with whom, agreeably to the previous arrangements of the corporation committee, they remained until 11 o'clock on Monday. On passing Fort La Fayette, a salute of thirteen guns was fired, and also one on his landing, by the ship Importer. In the city, the national flag was hoisted at all the public places, and all the ships in the harbor, and displayed during the day.

From the time of receiving telegraphic news of the arrival in the Sound of the ship Cadmus, the city was thronged with people of every description, anxious to catch a glimpse of the illustrious personage, supposing he would land immediately in the city. During the day, he received at Staten Island visits from many who were eagerly pressing round him. The Marquis remained at the Vice-President's till Monday, when he embarked for the city; which day, says the New York Statesman, presented one of the most brilliant and magnificent exhibitions, ever witnessed in the city. "The day itself was one of the brightest the sun ever shone upon; the streets and windows were lined with the beauty and fashion of the city; the military presented a rich display; the thunders of the artillery were roaring around us, and the ringing of the bells, and the spirit-stirring music of united bands; the waters were covered



with steam-boats and barges gaily and beautifully decorated ; and almost the entire population of that great city were assembled to receive and welcome with overflowing hearts, the soldier and patriot of the Revolution."

It is unnecessary to detail the particulars of the proceedings. He landed at the Castle amidst the cheers of thirty thousand people. He rode uncovered to the City Hall, and received the unceasing shouts and congratulations of fifty thousand freemen.

"He left New York on Friday, for Boston, via New Haven, Providence, &c., and arrived at the seat of Governor Eustis on Monday, and on Tuesday was met and escorted to Boston lines, by a numerous cavalcade of citizens, at which time an extensive procession was formed, consisting of the military officers of the city, gentlemen of the highest distinction, citizens, &c., all forming an escort, which moved with their precious charge and the nation's guest, into the metropolis of New England, amidst the roaring of cannon, pealing of bells, and general acclamations of joy, and gratitude to the illustrious statesman and patriot who early left his native country for the purpose of espousing the cause of liberty in the new world."

And thus was he received and welcomed in the various States, cities and villages throughout the country. "It is impossible to give a just idea of the enthusiasm with which the people of every place through which he passed, rushed forth to catch a view of him, and pay

their respects to the man whose important services entitled him to the profound regard of every American."

He afterwards, in the course of the year he remained in our country, visited every State in the Union, carrying joy and gladness, and receiving every where, the like general and heartfelt welcome and attention. His presence at laying the corner-stone of *Bunker Hill* monument, in June, 1824, afforded great pleasure to the hundred thousand citizens there convened. And many touching scenes occurred, in various parts of the country, of his meeting with old acquaintances and companions, who shared with him in the perils and glory of the American Revolution. And in September, 1825, he took his final leave of his beloved America, as the following notice of that moving scene will show.

"*Departure of General La Fayette.*—*Washington city, Sept. 9, 1825.* — On Wednesday, long before noon, the bustle of the military preparations was heard in our streets, in which the stores were for the most part closed, and all the usual business was suspended, to enable our citizens to join in the farewell ceremonies to General La Fayette.

"About 11 o'clock the corporation of the district repaired to the President's house; and soon afterwards the President, attended by the Secretaries of the State, the Treasury, and Navy, (the Secretary of War being absent from the

city,) the Postmaster-General and principal officers of the Government, accompanied General La Fayette into the large entrance hall, where a number of citizens were in waiting to take leave of the venerable guest of the nation.

“In the midst of the circle, the general took his stand, when the President addressed him in the following terms :

“General La Fayette : — It has been the good fortune of many of my distinguished fellow citizens, during the course of the year now elapsed, upon your arrival at their respective places of abode, to greet you with the welcome of the nation. The less pleasing task now devolves upon me, of bidding you, in the name of the nation, adieu.

“It were no longer seasonable, and would be superfluous, to recapitulate the remarkable incidents of your early life, — incidents which associated your name, fortunes and reputation in imperishable connection with the Independence and history of the North American Union.

“The part that you performed at that important juncture was marked with characters so peculiar, that realizing the fairest fable of antiquity, its parallel could scarcely be found in the authentic records of human history.

“You deliberately and perseveringly preferred toil, danger, the endurance of every hardship, and the privation of every comfort, in defence of a holy cause, to inglorious ease, and the allurements of rank, affluence and unrestrained

youth, at the most splendid and fascinating court of Europe.

“ ‘That the choice was not less wise than magnanimous, the sanction of a half a century, and the gratulations of unnumbered voices, all unable to express the gratitude of the heart, with which your visit to this hemisphere has been welcomed, afford ample demonstration.

“ ‘When the contest of freedom, to which you had repaired as a voluntary champion, had closed, by the complete triumph of her cause in this country of your adoption, you returned to fulfil the duties of the philanthropist and patriot, in the land of your nativity. There in a consistent and undeviating career of forty years you have maintained through every vicissitude of alternate success and disappointment, the same glorious cause to which the first years of your active life had been devoted, the improvement of the moral and political condition of man.

Throughout that long succession of time, the people of the United States, for whom, and with whom you fought the battles of liberty, have been living in the full possession of its fruits ; one of the happiest among the family of nations. Spreading in population ; enlarging in territory ; acting and suffering according to the condition of their nature ; and laying the foundations of the greatest, and we humbly hope, the most beneficent power that ever regulated the concerns of man upon earth.

In that lapse of forty years the generation of

men with whom you coöperated in the conflict of arms, has passed away. Of the general officers of the American army, you alone survive. Of the sages who guided our councils; of the warriors who met the foe in the field, or upon the wave, with the exception of a few to whom unusual length of days has been allotted by Heaven, all now sleep with their fathers. A succeeding, and even third generation, have arisen to take their places; and their children's children, while rising up to call them blessed, have been taught by them, as well as admonished by our constant enjoyment of freedom, to include in every benison upon their fathers, the name of him who came from afar, with them and their cause *to conquer or to fall*.

“ “ The universal prevalence of these sentiments was signally manifested by a resolution of Congress, representing the whole people, and all the States of this Union, requesting the President of the United States to communicate to you the assurances of grateful and affectionate attachment of this Government and people, and desiring that a national ship might be employed at your convenience, for your passage to the borders of our country.

“ “ The invitation was transmitted to you by my venerable predecessor, himself bound to you by the strongest ties of personal friendship; himself one of those whom the highest honors of his country had rewarded for blood early shed in her cause, and for a long life of devotion to her welfare. By him the services of a national

ship were placed at your disposal. Your delicacy preferred a more private conveyance, and a full year has elapsed since you landed upon our shores.

“ ‘ It were scarcely an exaggeration to say, that it has been to the people of the Union a year of uninterrupted festivity and enjoyment, inspired by your presence. You have traversed the twenty-four States of this great confederacy. You have been received with rapture by the survivors of your earliest companions in arms ; you have been hailed as a long absent parent by their children, the men and women of the present age ; and a rising generation, the hope of future time, in numbers surpassing the whole population of that day, when you fought at the head and by the side of their forefathers, have vied with the scanty remnant of that hour of trial, in acclamations of joy at beholding the face of him whom they feel to be the common benefactor of all.

“ ‘ You have heard the mingled voices of the past, the present and the future age, joining in one universal chorus of delight at your approach ; and the shouts of unbidden thousands, which greeted your landing on the soil of freedom, have followed every step of your way, and still resound, like the rushing of many waters, from every corner of the land.

“ ‘ You are about to return to the land of your birth, of your prosperity. The executive Government of the Union, stimulated by the same feeling which has prompted the Congress to

the designation of a national ship for your accommodation, in coming hither, has destined the first service of a frigate recently launched at this metropolis, to the less welcome, but equally distinguished trust of conveying you home. The name of the ship has added one more memorial to distant regions and to future ages, of the stream already memorable, at once in the story of your sufferings and our Independence. The ship is now prepared for your reception, and equipped for sea.

“ ‘ From the moment of her departure, the prayers of millions will ascend to heaven that her passage may be prosperous, and your return to the bosom of your family as propitious to your happiness, as your visit to this scene of your youthful glory has been to that of the American people.

“ ‘ Go, then, our beloved friend, — return to the land of brilliant genius, of generous sentiment, of heroic valor—to that beautiful France, the nursing mother of the thirteenth Louis, and the fourth Henry; to the native soil of Bayard and Coligni, of Turenne and Catinot, and Fénélon and D’Aguesseau.

“ ‘ In that illustrious catalogue of names, which she claims as her children, and with honest pride holds up to the admiration of other nations, the name of La Fayette has already for centuries been enrolled. And it shall henceforth burnish into brighter fame; for if, in after days, a Frenchman shall be called to indicate the character of his nation by that of one in-

dividual, during the age in which we live, the blood of lofty patriotism shall mantle in his cheek, the fire of conscious virtue shall sparkle in his eye, and he shall pronounce the name of *La Fayette*. Yet we, too, and our children in life, and after death, shall claim you for our own. You are ours, by that more than patriotic self-devotion with which you flew to the aid of our fathers at the crisis of their fate. Ours, by that long series of years in which you have cherished us in your regard. Ours, by that unshaken sentiment of gratitude for your services, which is a precious portion of our inheritance. Ours, by that tie of love, stronger than death, which has linked your name, for the endless ages of time, with the name of Washington.

“ ‘ At the painful moment of parting from you, we take comfort in the thought that wherever you may be, to the last pulsation of your heart, our country will be ever present to your affections; and a cheering consolation assures us, that we are not called to sorrow, most of all, that we shall see your face no more. We shall indulge the pleasing anticipation of beholding our friend again.

“ ‘ In the mean time, speaking in the name of the whole people of the United States, and at a loss only for utterance to that feeling of attachment with which the heart of the nation beats, as the heart of one man, — I bid you a reluctant and affectionate farewell.’



"To this address, affected to tears, this untiring and veteran chief, and exalted friend to our country, and the best interests of mankind, made a most happy and affectionate reply; and proceeded to take his final leave of the assembled concourse, and the country. And surrounded by the greetings of the whole assembly, who pressed upon him, each eager to seize, perhaps for the last time, that beloved hand which was opened so freely for our aid, when aid was so precious, and which grasped with firm and undeviating hold the steel which so bravely helped to achieve our deliverance.

"The expression which now beamed from the face of the exalted man, was of the finest and most touching kind. The hero was lost in the father and the friend, dignity melted into subdued affection, and the friend of Washington seemed to linger with a mournful delight, among the sons of his adopted country.

"On reaching the bank of the Potomac, the whole military body passed him in review, as he stood in the barouche of the President, attended by the secretaries of State, of the Treasury, and of the Navy. After the review, the General proceeded to the steam vessel, under a salute of artillery, surrounded by as many citizens, (all eager to catch the last look,) as could press on the wharf; and at four o'clock, this great and good and extraordinary man trod for the last time, the soil of America, followed by the blessing of every patriotic heart that lives upon it.

“ Thus terminated a scene deeply interesting to all who witnessed it ; exhibiting feelings honorable alike to the American nation, and its *late guest*.”

During this interesting visit of Fayette, the subject of his services and sacrifices in our revolutionary struggle, was taken into consideration by Congress, and a grant of land and suitable appropriation was very unanimously bestowed upon him in token of our gratitude and a sense of justice. A measure most acceptable to the whole people of the Union, and which was undoubtedly received with the liveliest emotions of affection and gratitude on the part of La Fayette.

After a somewhat rough and protracted voyage, he safely arrived in France, and spent a few more precious years at peace with all the world, “ with all his blushing honors thick upon him.”

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NOTE.—On page 138, in an allusion to Temperance, the author indirectly opposes *total abstinence*. He feels it a duty here to state, that since writing that article he has signed the *tee-total* pledge, and thinks that course the only safe one.

**A FEW HISTORICAL, CHRONOLOGICAL AND OTHER  
NOTICES OF ERAS AND EVENTS ALLUDED TO IN THIS  
VOLUME, AND PROPER TO BE REMEMBERED.**

	A.D.
The American Continent was discovered by Columbus, . . .	1492
The Reformation commenced in Europe about . . .	1515
The first settlement in the United States began in Virginia, . . .	1607
The next at Plymouth, (Mass.) . . .	1620
The American Revolution commenced . . .	1775
—— closed . . .	1783
General George Washington took command of the American Army . . .	1775
The memorable Battle of Bunker Hill, and death of General Warren, took place . . .	1775
Bennington Battle and Victory, at a gloomy period in the Revolution . . .	1777
Battle at Saratoga, and Capture of Burgoyne's Army . . .	1777
The Attack upon Quebec by the Americans, and death of the brave Montgomery . . .	1775
The Battle of Brandywine, where General La Fayette was wounded . . .	1777
The defection and Treason of Arnold . . .	1780
The last Battle in the Revolutionary War, at Yorktown, (Va.) and Capture of Cornwallis's Army . . .	1781
Peace with Great Britain concluded . . .	1783
The Shay Insurrection in Massachusetts . . .	1786
—— suppressed . . .	1787
The Whiskey Insurrection, in Pennsylvania . . .	1794
The Federal Constitution, adopted . . .	1788
George Washington, first President, installed . . .	1789
—— re-elected . . .	1793
—— declined a third Election, and published his farewell Address . . .	1796
—— died at Mount Vernon . . .	1799
John Adams, (of Mass.) . . . elected President . . .	1797
Thomas Jefferson, (of Va.) . . . " " . . .	1801
James Madison, (of Va.) . . . " " . . .	1809
James Monroe, (of Va.) . . . " " . . .	1817
John Q. Adams, (of Mass.) . . . " " . . .	1825
Andrew Jackson, (of Tenn.) . . . " " . . .	1829
Martin Van Buren, (of N. York,) " " . . .	1837
William H. Harrison, (of Ohio,) " " . . .	1841
—— installed, March 4th. . . . .	1841
—— died, April 4th. . . . .	1841

	A.D.
Battle of Tippecanoe, under General Harrison . . . . .	1811
——— Thames, and death of Tecumseh, under Harrison . . . . .	1813
Naval Engagement on Lake Erie, and Perry's Victory . . . . .	1813
——— Lake Champlain, and Mc. Donough's Victory, Sept 11. . . . .	1814
Battle of New Orleans, Jan. 8, . . . . .	1815
The French Revolution commenced . . . . .	1789
La Fayette escaped from the emissaries of the Revolutionists into Germany . . . . .	1792
Execution of Louis Sixteenth, . . . . .	1793
Bonaparte made first Consul, and restrained the internal wars and massacres, in France . . . . .	1799
——— made Consul for life . . . . .	1802
——— made Emperor . . . . .	1804
——— exiled to St. Helena . . . . .	1815
——— died there . . . . .	1821
His remains publicly restored to France, by general consent . . . . .	1841
Great Battle of Borodino or Moskwa, in Russia, and subse- quent conflagration of Moscow . . . . .	1812
Battle of Waterloo, and final overthrow of Bonaparte by the British and Prussian forces, under Wellington and Blucher . . . . .	1815

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## ERRATA.

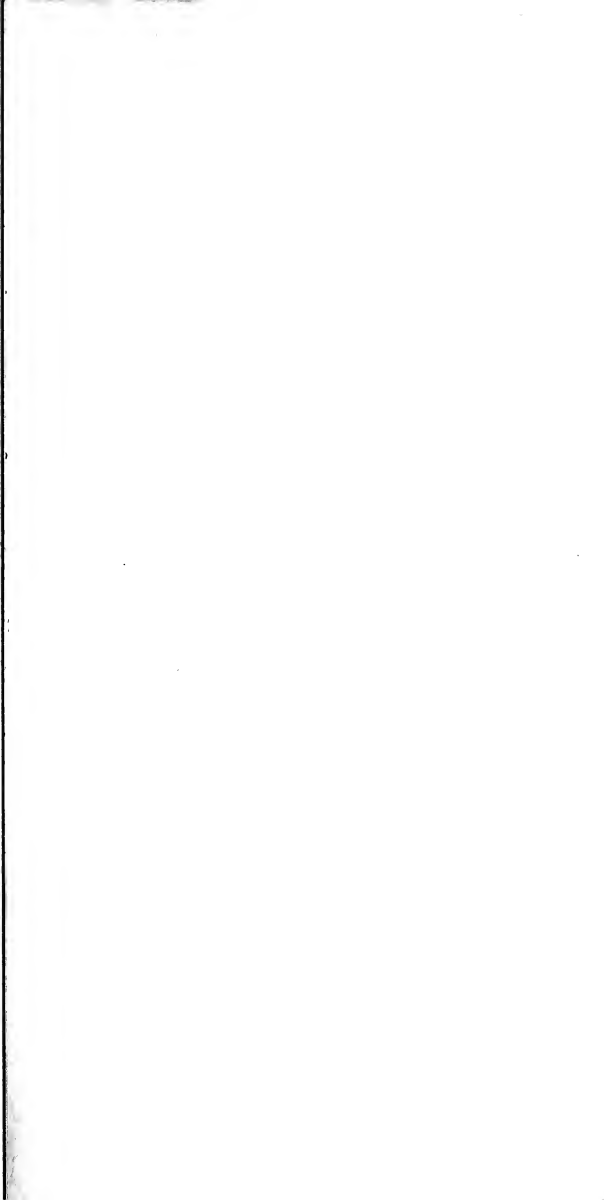
Page 102, second line from top, for *property* read *prospects*.—  
Page 134, third line, for *wild*, read *mild*. Page 136, ninth line from  
bottom, for *right* read *night*; fourth line from bottom, for *wreath*  
read *wealth*.—Page 137, tenth line from bottom, for *I raved*, I —,  
read *I raved*, *I reeled*.

**BD. 6. 8. 4**









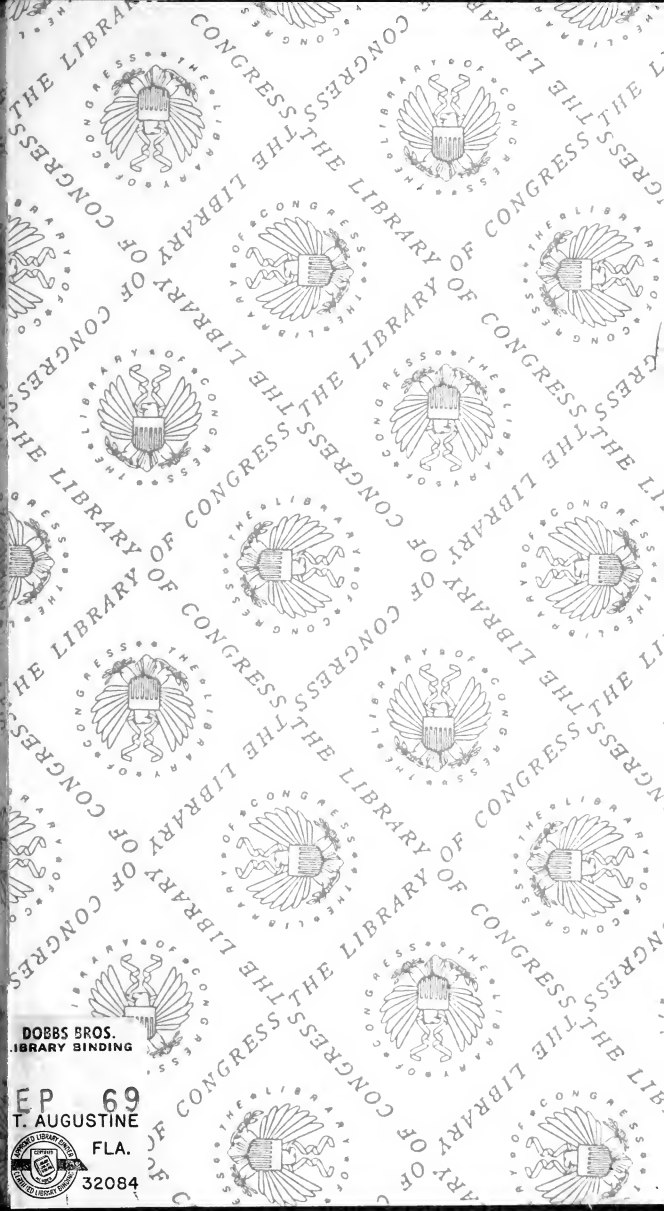


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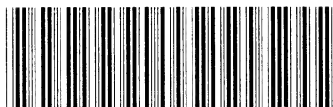


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